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Teaching for social justice within the language curriculum: embedded assumptions and pedagogical practices of a secondary school teacher

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A dissertation submitted in partial fulfilment of
the requirements for the degree of

Master of Education (Social Justice Education)

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DECLARATION

I, Rodelle Govender, declare that this dissertation entitled,

Teaching for social justice within the language curriculum: embedded assumptions and pedagogical practices of a secondary school teacher,

is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references. It has not been submitted before for any degree or examination in any other university.

Rodelle Govender

February 2012

Professor Anbanithi Muthukrishna (Supervisor)

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ABSTRACT

This study was located within the critical research paradigm. It examined the ways a secondary teacher of English Home Language conceptualised and interpreted social justice imperatives in the English Home Language Curriculum Statement for Grades 10 to 12. It further examined how these conceptualisations and her understandings impacted on her pedagogical practice. The aim of the study was to initiate a discussion and engagement with critical pedagogy and critical theory in education and to recognise the powerful role of the teacher in the classroom.

The study used a qualitative case study method. Data generation included document analysis, interviews and lesson observation. The methodology used for the analysis of data was Critical Discourse Analysis (CDA) in view of its critical perspective and its focus on power and discourse, and the identification of oppressive discourse/s in social interactions. The participant in the study was a white, female teacher with ten years teaching experience at a fairly well-resourced school in the KwaZulu-Natal area.

The study found that this teacher's conceptualisation of social justice, and the implications of this on her classroom pedagogy, was influenced by her own social realities. Overall, her conceptualisation of the social justice imperatives in the curriculum was rather narrow and limited to understandings that could be linked to traditional multicultural education. Four discourses of social justice embedded in the teacher's assumptions and pedagogical practices, emerged from the analysis: the discourse of academic excellence; the discourse of inclusivity and diversity; the discourse of affirmation and validation; and the discourse of critical thinking.

The study highlighted the need for further research to support teachers in adopting a social justice approach to teaching. In order to address the social justice imperatives identified in the curriculum, South African teachers need to become critical agents of change. This could only be done by identifying their understandings about what it means to teach critically and to examine their assumptions about teaching for social justice.

CONTENTS PAGE

i.	Declaration	i
ii.	Acknowledgements	ii
iii.	Abstract	iii

Chapter one – Introduction

1.1	Introduction	1
1.2	Aims and rationale for the study	2
1.3	The research questions	4
1.4	Background to the study	4
1.5	Significance of the study	5
1.6	Structure of the dissertation	5

Chapter two – Literature Review

2.1	Introduction	7
2.2	Curriculum reform in South Africa: politics and social concerns	7
2.3	Social justice: a contested concept	9
2.3.1	Social justice in education: from global to South African soil	11
2.3.2	Social justice imperatives in the National Curriculum for English Home Language Grade 10 – 12	14
2.3.2.1	Equity, equality and redress	17
2.3.2.2	Democracy and citizenship	18
2.3.2.3	Multiculturalism	19
2.3.2.4	Summary	21
2.4	Empirical studies on teacher's pedagogy and social justice	21
2.5	Concluding thoughts	26

Chapter three – Research methodology and design

3.1	Introduction	28
3.2	Locating the study within theory	28
3.2.1	Critical social science paradigm	28
3.2.2	Critical theory	30
3.2.2.1	The tenets of critical theory	30
3.2.2.2	Why is the school an ideal setting for critical research?	33
3.2.2.3	A critique of the critical approach to research	34
3.2.2.4	The teacher as an intellectual	35
3.3	The design of the study	37
3.3.1	Introduction	37
3.3.2	Participant and setting	38
3.3.3	Data generation	39
3.3.4	What is discourse?	40
3.3.5	Data analysis method: Critical Discourse Analysis (CDA)	42
3.3.6	Tools of analysis	45
3.4	Issues of validity and reliability	47
3.4.1	Validity	47
3.4.2	Reliability	49
3.5	Limitations of the study	50
3.6	Ethical issues/considerations	50

Chapter four – Discussion of findings

4.1	Introduction	52
4.2	Teacher's conception of social justice	53
4.2.1	Social justice as representative of diversity	53
4.2.2	Social justice as representative of Outcomes-Based Education (OBE)	55
4.2.3	Social justice as a political concept	56

4.3 Embedded discourses in pedagogical practices 59
4.3.1 The discourse of academic excellence 59
4.3.2 The discourse of inclusivity and diversity 61
4.3.3 The discourse of affirmation and validation 63
4.3.4 The discourse of critical thinking 65
4.4 Summary 67

Chapter five – Conclusion

5.1 Introduction 69
5.2 Implications of this study 69
5.3 Limitations of the study 72
5.4 Researcher reflections 74

6. **References** 75

7. **Appendices**

7.1 Appendix "A" – Interview Schedule 85
7.2 Ethical clearance certificate from UKZN 88

CHAPTER ONE

INTRODUCTION

"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."

- *Paulo Freire*, *Pedagogy of the Oppressed*

1.1 Introduction

The concept of social justice has become highly relevant to education in a global society and particularly a transformative one, such as South Africa. As curriculum reform is clearly related to political goals (Jansen, 2004; Kruss, 1998), the idea of encouraging children to be critical thinkers who are socially aware has become a necessity. The prevalence of oppressive discourses, such as that of race, gender, and class, in society has resulted in a concern for how the curriculum is translated and implemented at grassroots level to address inequities in society. The diversity in our country begs for constant research that examines disparities relating to the oppressive discourses and how to disrupt them.

Social justice is a highly contested concept with broad definitions (Sandretto, 2003). This elusiveness concerning the definition of social justice requires an interrogation of this concept on various levels within the schooling context, particularly concerning classroom pedagogy. Even more significant is the role of the teacher whose power in the classroom is aptly described in the above quotation. How does the teacher ensure that curriculum aims are translated through their teaching methodology? What frames their world view and does this impact on the way that they teach? Finally, how does a teacher teach for social justice?

1.2 Aims and rationale for the study

The aim of this study was to investigate how a language teacher from an urban secondary school understood the social justice imperatives in the curriculum. This understanding must have influence on this teacher's classroom pedagogy but how and to what extent? The following details my motivation for embarking on a study of this nature.

My interest in critical theory and critical pedagogy stemmed from my participation in the course work for the Masters Programme specialising in Social Justice Education at the University of KwaZulu-Natal. The engagement with the literature ignited an interest in the critical paradigm of research and critical theory. I found it uplifting but challenging to reflect on the various ways that I, as a teacher, could make an impact in my classroom and hence, the broader society. I became concerned about how my teaching encouraged my learners to become socially and politically aware. I discovered that teaching involved more than the dissemination of content and the preparation of learners for the penultimate exam of their lives in Grade 12. I discovered that teaching may be seen as an intricate dance between teacher and learner as each unravels the social discourses of oppression present in the world we all share. I was curious about how learners could be encouraged to act against oppression. I recognised that the choices I made regarding the texts that we studied, dialogues that were initiated and teaching methodologies that were used impacted on the way learning took place in the classroom. I also became aware that my understanding about various issues such as race, class, gender, culture, etc. framed the choices I made. I then decided to attempt to use my own reflections as a guide for this study. This choice was based on the idea of a teacher assuming a transformative role in the classroom (Freire, 1970).

Embarking on such a journey of critical exploration can be particularly challenging because each person has a story that makes one's reality truthful and logical to that individual. Without identifying the discourses behind this reality, people may be unable to see the world beyond their own conceptions of truth. It was these ideas and Freire's (1970) idea of conscientisation (a term symbolising a heightened awareness of oppression) that motivated my present study. For the purpose of clarification, the term 'pedagogy', which is often used in this study, refers to how

the construction of knowledge takes place in the relationship between the teacher and the learner. In terms of critical pedagogy (Giroux, 1988b), the teacher-learner relationship extends beyond merely constructing knowledge, but extends to developing a consciousness about injustice and oppression and further, recognising the power dynamics that maintain or perpetuate this oppression.

Due to the ever-increasing disparities arising from a globalised society, the need for research concerning social justice in education has become an urgent imperative. Some of these disparities include issues such as the global recession which impacts on economic issues (class), HIV which impacts on social issues and prejudice, gender issues, race and xenophobia, etc. These issues perpetuate and draw attention to oppression in society and inculcate the need for social justice in the curriculum.

Many scholars within the area of curriculum reform have identified the influence of global trends (Aitchison, 2007) and political motivations (Jansen, 2004) in curriculum development to meet the needs of a democratic society. This has meant that the school has become the ideal research context to identify discourses that circulate in society. The school curriculum also provides the tool to change oppressive discourses such as those inherited from apartheid, to encourage citizens to have agency and affirm their place in their community and beyond.

Following on from this, pioneers in critical research such as Freire (1970) and Giroux (1988) have acknowledged the immensely powerful role of the teacher in promoting social justice. They foreground the potential teachers have in influencing learners to engage with critical discourse in the classroom. It appears though that South Africa requires more research and engagement with this particular area, as my literature review has highlighted. Although many studies have explored curriculum reform, particularly in South Africa, studies concerning social justice and the use of critical discourse analysis as a methodology, are not as prevalent. This research study therefore, had to draw on the work of international scholars and researchers such as Carlson (2007) and Trainor (2005).

In conclusion, I feel that the need to explore the dynamics in the classroom is necessary to be able to determine whether the South African school curriculum is achieving its broad social and political aims. Carlson's (2007) study on a teacher's

embedded assumptions of teaching for social justice seemed to capture the aims and analysis of my study, and was used as a guide to formulate the methodological analysis of my research. His study will be discussed in the literature review section (Chapter 2) of this dissertation.

1.3 The research questions

This study was guided by three key research questions. They are:

- What are the social justice imperatives in the English Home Language National Curriculum Statement for Grade 10 to 12?
- How does an English teacher interpret and understand the concept of social justice?
- How does this understanding influence a teacher's pedagogical practices?

The findings in relation to the first research question are discussed in Chapter 2 as part of the literature review. Particular concepts such as multiculturalism, democracy, equality and equity which are associated with teaching for social justice are identified within curriculum documents and critiqued. The insights gained in relation to the second and third questions are explored in Chapter 5.

1.4 Background to the study

The participant of this study was a white, female teacher in a fairly well-resourced public school in KwaZulu-Natal (referred to by a pseudonym as 'Sam'). She was selected not only because of her willingness to participate in the research but also because of her experience with the curriculum. Sam had been teaching for ten years and had an excellent reputation in and out of the school context because of her knowledge of policy, her participation in the writing of textbooks for Senior English and her assistance in maintaining the high academic record of the school.

The research utilised ethnographic tools of analysis in the form of interviews and lesson observation. The transcripts obtained from the data collection were analysed as text to reveal the embedded assumptions and discourses.

The study was done over a limited time-period and presented a snapshot of this teacher's pedagogical practice. However, because the study focused specifically

on how this teacher conceptualised social justice and how this impacted on her pedagogical practice, the time-period was adequate given the scope of this study.

The study was located within the critical paradigm of research and the methodology used was critical discourse analysis. The methodology seemed suited to this type of research study because of the critical aspect involved in data analysis.

1.5 Significance of the study

The findings of this study revealed the teacher's conceptions of social justice. In terms of the second and third research questions, the findings identified key discourses that framed this teacher's understandings and pedagogical practice when teaching with social justice as an imperative.

The value of this study is that it initiates dialogue and encourages further research about how teachers, across learning areas, interpret and implement the vision and aims of the national curriculum, specifically related to social justice imperatives. This kind of engagement provides a platform for further research in the area of teaching for social justice in South Africa as well as a springboard to examine discourses of race, class, gender, etc. that impact on classroom pedagogy and curriculum implementation. In so doing, teachers are encouraged to become "public intellectuals" (Giroux, 1988a, 1988b) and engage with issues of a critical nature.

1.6 Structure of the dissertation

Chapter 1 provides a broad overview of this research study. It aims to prepare the reader by offering the rationale and motivations behind this study. It also aims to provide any background information that may be helpful in drawing any conclusions from the data analysis.

Chapter 2 presents a review of literature related to this study. The literature surveyed attempts to address both international and local perspectives and empirical research. Another key purpose of the chapter was to present a discussion on the social justice imperatives that have been identified in the National Curriculum Statement for English Home Language Grade 10 – 12. The chapter concludes with a discussion on empirical studies that have explored the issue of social justice in the curriculum using critical discourse analysis as a methodology for research.

Chapter 3 locates the study in the critical research paradigm and presents the conceptual framework used in this study. The chapter moves on to a discussion of the research design of this study, and the reasoning behind critical discourse analysis as a methodology. The chapter also deals with issues of validity and reliability.

Chapter 4 presents the findings of this study. This is done by discussing the teacher's conceptualisation of social justice. This conceptualisation helped identify the four discourses that shaped her pedagogical practice.

Chapter 5 is the concluding chapter. This chapter presents the implications of this study for research and education and also discusses the study's limitations. The chapter concludes with my reflections as a researcher.

This chapter provided an overview of the structure of this thesis. The chapter introduced the aims and rationale for this study, presented the research questions that frame this study, offered background to the study and ended with a brief structure of this dissertation. The next chapter will present a review of the literature pertaining to this study.

CHAPTER TWO

A REVIEW OF LITERATURE

2.1 Introduction

A review of literature attempts to locate a study within current debates and research on the topic, both internationally and nationally. This empirical study focused on a teacher of English in a South African high school in KwaZulu-Natal, one of many teachers tasked with the implementation of the National Curriculum Statement for English Home Language for Grades 10 – 12[1]. The study explored this teacher's understanding of the social justice imperatives embedded in the curriculum, and how she had interpreted or understood these imperatives in the context of her own teaching and her personal view of her classroom practise.

In this chapter, I firstly engage in a brief discussion of curriculum reform in South Africa since 1994 to provide a context for this study with particular focus on the National Curriculum Statement (NCS) for English Home Language (Grades 10 – 12) (Department of Education, 2003; 2012). An examination of the concepts of 'social justice', the social justice imperatives embedded in the NCS and the relevance of a social justice discourse in the field of education both globally and nationally follows.

Finally, this chapter will review empirical studies that have examined social justice and education.

2.2 Curriculum reform in South Africa: politics and social concerns

Since 1994, when the democratic government came into power in South Africa, much has changed in respect of the South African school curriculum. The new government had committed itself to an overhaul of previous 'oppressive' structures that had been present in education. A drastic change from the old apartheid

[1] The curriculum document referred to here is the NCS Grades 10 – 12 (2003). It is worth mentioning that as of January 2012 "The *National Curriculum Statement Grades R – 12 (January 2012)* replaced the two current national curricula statements, namely the: *(i) Revised National Curriculum Statement Grades R - 9, Government Gazette No. 23406* of 31 May 2002, and (ii) *National Curriculum Statement Grades 10 - 12 Government Gazettes, No. 25545 of 6 October 2003* and *No. 27594* of 17 May 2005" (NCS 2012). However, both these documents are included in the framework of the NCS (January 2012).

curriculum to a new curriculum had appeared to be the logical and 'politically correct' step to transforming the education system. Jonathan Jansen explored the history of the South African curriculum from a value-laden perspective in his paper titled *The Politics of Salvation: Values, Ideology and the South African National Curriculum* (Jansen 2004). He mentioned that the initial focus of the 'new curriculum' in the 1990's was based on very broad value-laden terms related to concepts associated with democracy – "non-racism, non-sexism, democracy, equity and redress" (Jansen 2004: 785). The first defining moment of the South African curriculum, according to Jansen, had been the inception of Curriculum 2005 (Department of Education, 1997c).

Both Jansen (2004) and Chisholm (2003) noted that this curriculum, with Outcomes-Based Education (OBE) as its methodological approach, represented a particular political and historical purpose. Chisholm (2003) discussed the aims of Curriculum 2005 (C2005) as offering an alternative to apartheid education. Other researchers in the field of curriculum studies and across a wide range of subjects supported the view that the curriculum had a particular political focus based on the premise of redress and restoring the imbalances of the past (Le Roux, 2008; Lelliott, *et al*., 2009). In this way, C2005 had offered a completely new perspective to education that corresponded with the mindset of the 'new' South Africa.

However, Jansen (2004) and the Review Committee of C2005 appointed by the then Minister of Education, Kader Asmal, highlighted two limitations of C2005. These limitations were: firstly, that content had not been clearly 'crystallized' into C2005; and secondly, that the statements forming the curriculum were broad and thus open to interpretation. The Revised National Curriculum Statement implemented after the review of C2005 had addressed these concerns as it offered more clearly-defined aspects for teaching and learning (Department of Education, 2003).

At present, the South African curriculum is experiencing further changes in the form of 'Action plan 2014: Towards the realisation of schooling 2025' (Department of Education (DoE), 2010). A Statement from the Department of Basic Education titled 'Strengthening curriculum implementation from 2010 and beyond' (Department of Education (DoE), 2010) provides a summary of some of the changes in curriculum and the proposed dates of their implementation. With respect to the study presented in this dissertation, the curriculum for Grades 10 – 12 will continue to

be informed by the present National Curriculum Statement for Grades R – 12 (DoE 2003). However, Grade 10 teachers are further guided by the National Curriculum and Assessment Policy Statements Grade R – 12 (DoE 2012) (*See Note 1 above).

It appears from the information provided in these statements that in terms of the revisions and criticisms of the National Curriculum Statements, many in the education fraternity have accepted that the tenets and founding principles of the curriculum have and will remain unchanged. These tenets and founding principles relate to achieving and promoting democracy - pertaining to the rights and values of the South African citizen. It is therefore accepted that this will continue to form a framework for the practice of the teacher and what should be learnt by the learner. These tenets also relate to the principles of equality, equity, human rights, human dignity, solidarity, redress and multiculturalism. These aspects concerning the founding principles of the curriculum are crucial to the objective of my study, which is concerned with how the teacher conceptualised social justice and how this conceptualisation influenced her pedagogical practice.

The above overview offered a brief historical account of the post-1994 South African curriculum but also highlighted the political motivation in curriculum development to redress past injustices in this country with the aim of upholding the Constitution. Embedded in this political view is the concept of social justice which will be discussed fully in the following sections.

2.3 Social justice: A contested concept

To begin with, social justice is a broad concept that incorporates values such as human rights and equality. A more comprehensible definition is that social justice refers to the notion of forming a society or an institution that uses the principles of equality as its foundation. It also espouses to the values of human rights and the recognition of the dignity of every individual (Wikipedia, 2010). However, teaching for social justice is more specific in that it also incorporates a philosophy or approach to teaching that *promotes* these ideas of equality and fairness.

A review of the literature on social justice, specifically relating to an educational perspective, suggests that the concept is not only broadly used, but widely contested as well. Social justice may be used in many contexts and to illuminate many

discourses - social, economical and political. It has a critical nature as it delves into many unjust issues in society. Scholars in the field have multiple conceptualisations and interpretations of social justice. In this section, I attempt to provide an insight into debates on the notion of social justice proffered by key scholars. This is then incorporated into an understanding of its relevance to the National Curriculum in South Africa.

Sandretto (2003) notes that social justice does not possess a single and essential meaning. The meaning, she says, is derived from the *context* in which it is used. According to Lewis, (2001), generally "social justice involves exploring the social construction of unequal hierarchies, which result in a social group's differential access to power and privilege" (p.189). This definition suggests that social justice is firmly placed within the issue of inequality amongst social groups. Further, the definition addresses how this inequality entitles people to certain resources more than others. Another key aspect of this definition is related to the acknowledgement that power and issues of privilege are common aspects linked to a social justice discourse. Hence, social justice relates to issues of oppression within society. Social justice further aims to eradicate oppressive discourses by encouraging others to engage with them and become agents of change. This view places the concept of social justice within the critical paradigm of research and perhaps this begins to make the term less elusive.

Social justice also incorporates the premises of critical theory and critical pedagogy. These two concepts are not distant from defining social justice but serve to enhance the understanding of the term. Critical theory involves the analysis and recognition of specific oppressive discourses whilst critical pedagogy, according to Keesing-Styles (2003) goes further to initiate transformation using education as a platform.

Key academics in the field such as Henry Giroux (1988a; 1988b) and Peter McLaren (McLaren & Giarelli, 1995) have also linked social justice with critical pedagogy. Their conception of social justice was derived from Marxist theory and relied substantially on the work of Paulo Freire (1970). To them, the term has a distinctive link to distributive or economic injustice in society, and how issues of class

disadvantage specific groups in society. Both critical theory and critical pedagogy will be discussed in Chapter 3 as part of the Research Methodology.

In summary, social justice deals with inequalities resulting from various social discourses such as gender, race and class. Such discourses create injustices in society perpetuated by power and privilege which means opportunities are afforded to some at the expense of others. The scholars in the field of social justice education mentioned thus far recognise the need for teachers to be aware of social justice issues in their teaching.

The next section provides a more detailed analysis of the relevance of social justice in education, and more specifically its relevance to the South African curriculum.

2.3.1 Social justice in education: From global to South African soil

In order to understand the relevance of social justice in education and in the South African curriculum, one has to begin by looking at how education is constructed globally. Finally, one can identify how this construction impacts on policy and curriculum locally.

According to Lynn Davies (2006), social justice has been perceived as one of the key drivers to informing a curriculum for global citizenship. This view is supported by others in the field of global citizenship and education. For example, although Banks (2008) challenged the idea of global citizenship in favour of promoting the home culture, he too acknowledged the shift to a curriculum that promotes a global view. Many countries, including the United Kingdom, have identified a need for learners to adopt a world understanding rather than one limited to the confines of their particular context. According to Oxfam (2006), the global citizen is one who aspires to reach out to the world beyond his or her own community. In its definition of global citizenship, Oxfam specifically includes those who are outraged by social injustice.

Carlson (2007) also acknowledged and recognised the benefits of teaching within a social justice discourse. Carlson asserted that by educating an oppressed group discomfort is raised, thus resulting in an engagement with oppressive discourses in society. Reed (2009) highlighted the intrinsic or individual benefits to

social justice education as the child is encouraged to recognise his/her position in society. In so doing, children become more aware of their purpose and responsibility to the community at large.

Further evidence for developing a global curriculum involving global citizenship may also be linked to the influx of technology and telecommunications on an international level. Boundaries between trade and countries have disintegrated due to easier and speedier methods of communication. This disintegration of boundaries has meant that a learner needs to be globally aware in order to take his/her rightful place in a modern world. Globalisation, as this trend is defined, has recognised that the world has become a smaller place and global markets impact significantly on the country as a whole.

Aitchison (2007) highlighted the trend for world governments and institutions to be influenced by the organisations and structures of each other. For example, he stated that "most nations now share common frameworks about governments, the settling of international disputes, schooling and education, notions of citizenship and the identity of individuals" (p.13). This means that all countries, including those in Africa who are notably less wealthy than western countries, seem to be under pressure to accommodate these ideas of global citizenship into their framework. South Africa is therefore not isolated in encouraging a curriculum and policy framework which aspires to develop citizens who are part of a global society and who are socially aware. This view is reaffirmed in the first White Paper on Education and Training. Chapter 2, Section 13 states that the goal of education and training policy should be "to enable a democratic, free, equal, just and peaceful society to take root and prosper in our land" (DoE, 1995).

Kruss (1998) further identified that policies which frame the curriculum are adopted via a 'political' model and approach. In this regard, policy-makers are not ignorant of the politics which influence policy-making and their implementation. Policies advance particular political or economic purposes. Policy-makers are also fully aware that policies impact on society at large, and assist in the creation of a particular perception of a country to the global world.

Leading on from this, South Africa's curriculum changes before and after 1994 depict the political views at certain times in our history (Jansen, 2004; Kruss,

1998). Presently, it seems that South Africa has made a political choice to enter the global world as far as curriculum policy is concerned. There appears to be little doubt that the evolution of South African reform policies has been influenced by the globally-inspired neo-liberal agenda. For example, the NCS was developed to match global educational benchmarks which require that the knowledge and skills of all citizens should enable them to participate in, and to contribute to, a democratically healthy society and economy (Education for All Report, DoE, 2008). This choice was made seemingly without careful consideration of contextual influences that may have an impact on implementation. An example of this would be the consideration how teachers from diverse schooling contexts (socio-economically) make sense of curriculum imperatives. Kruss argued that "education remains one of the key spheres for the state to meet the social and political demand for reconstruction, redistribution and equity, in a way that is highly visible" (Kruss 1998, p. 99). Thus, it is imperative for the development of a country that the educational sector understands and implements policy effectively, in order for it to have the desired impact on citizens.

South Africa's educational policy linked to politics has been well-documented and researched (Epstein, 1999; Jansen, 2004). Apart from promoting a democratic society, the curriculum needs to incorporate global trends and perspectives – to make South Africa a global market economy. Not only would this have encouraged the global world to recognise this new democracy but also encouraged the citizens of South Africa to feel optimistic about embracing the political changes in the country. There is no better way to educate citizens than filtering information (in the form of attitudes and perceptions) through curriculum. Hence, global thinking related to a social justice discourse (Francis & Hemson, 2007), and recognition of the world beyond the classroom, community and country have become key components of the South African curriculum.

The above discussion indicates that there is indeed a trend towards educating learners on a more social, economic and political level rather than merely for the acquisition of reading, writing and arithmetic skills. Further, it seems to be more favourable for learners to espouse to a world view and associated responsibilities, rather than to one that is individualistic.

Despite concerns raised about a globally influenced curriculum, policies aimed towards social justice are necessary. According to Vincent, (2003), Atkinson (2002) suggested that by deconstructing policy that aims to liberate, educate and emancipate, progress is made in opposing the status quo. She recognised in some way, and I concur, that policies provide a stepping stone to some ideal to which we can all aspire. In this regard, education needs to be seen as not only the responsibility of an individual person or context – one teacher, one classroom, one school - but as a collective or global concern. Further, it requires that the teacher raises critical issues from within and beyond the context of the classroom. The teacher therefore needs to integrate the knowledge that society is plagued by various economic or distributive injustices (as a meta-narrative) with the recognition that each child needs to interact with this society. In view of this, my study aimed to shed some light on initiating a discussion and exploration of how a teacher may understand social justice in the curriculum and how this understanding impacted on her pedagogical practice

The following section focuses specifically on terminology or phrases that indicate that the National Curriculum Statement for English Home Language Grade 10 – 12 adopts a social justice discourse. The section also looks at particular concepts that are used in critical theory and critical pedagogy which further support a social justice discourse in text.

2.3.2 Social Justice Imperatives in the National Curriculum for English Home Language Grade 10 - 12

This section focuses on an analysis of the National Curriculum Statement for English Home Language (Grades 10 - 12) with specific attention given to highlighting and illustrating the links between a social justice discourse and the curriculum statement. This will be done by referring to particular phrases and statements within this curriculum document which suggest that a critical approach to teaching is required. This aspect focuses on discourses (in the form of words/concepts) that are used in and are shaped by social justice. It will attempt to analyse these concepts through a social justice lens to highlight relationships to the National Curriculum Statement for English Home Language (Grades 10 – 12). This will show that the curriculum requires teachers to use a social justice discourse in their teaching. The

research study has explored this further by investigating the extent to which this particular teacher believes she has understood and implemented this discourse in her practice.

The most overarching evidence that South Africa takes a strong stance towards eradicating social injustice is present within its Constitution which foregrounds the rights and equality of all South Africans. According to the Preamble, the aims of the Constitution of the Republic of South Africa are to "heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights" (Act 108 of 1996:1).

South Africa's policy formation draws from concepts such as democracy, citizenship, multiculturalism, redress, equity and equality (Francis & Hemson, 2007; Jansen, 2004). Therefore one recognises critical pedagogical discourse in policy and curriculum (Enslin, 2003). Epstein (1999) further identifies various government acts and policies which, she suggests, have been developed to address the inequities of the past. This is further supported in South Africa's language-in-education policy. Naledi Pandor (DoE 1995; 1997) made reference to the intention to address factors of national identity, ways of thinking, learning and communicating in order to redress and transform. These policies inform the framework of our curriculum that adopts critical pedagogical concepts and values as official discourse.

According to the National Curriculum Statement Grades 10 – 12 for Languages: English Home Language (p. 2), "Social transformation in education is aimed at ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of our population." Further to this, the amendments to the National Curriculum Statement for Home Languages to be implemented in 2012 in Grade 10 echoes similar views as shown in the following extract.

The National Curriculum Statement Grades R - 12 is based on the following principles:

"Social transformation: ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of the population."

"Human rights, inclusivity, environmental and ***social justice****: infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of South Africa. The National Curriculum Statement Grades R – 12 is sensitive to issues of diversity such as poverty, inequality, race, gender, language, age, disability and other factors".*

(The National Curriculum and Assessment Policy Statement Grade 10 – 12 English Home Language, 2012, p. 6).

The assumption then that policy discourse has a particular view towards social justice and transformation is thus supported. The relevance of this to my study is related to how policy sees a democratic citizen in comparison to what is understood and practiced by the teacher who aims to develop that particular type of citizen. I assert that a teacher's pedagogical practice is shaped by his/her particular position as a South African citizen, and the role that this plays in the educational context. This could be extracted not only from the teacher's discourses of curriculum policy and its implementation but also from examining her view of what are considered to be important issues in the curriculum and how she attempts to engage these issues with learners. It includes the understanding of the teacher's responsibility in relation to curriculum requirements. For example, the National Curriculum Statement (Grades 10 -12) for English Home Language mentions that the kind of teachers that are envisaged are to be "key contributors to the transformation of education in South Africa" (2003, p. 5). It further stipulates that teachers need to subscribe to roles listed in the Norms and Standards for Teachers which includes terms such as "community members", "citizens" and "pastoral" amongst others (DoE 2000). The point made here is that there is clear indication in the curriculum document that the teacher's role has a huge amount of social responsibility attached to it.

As 'political' agents of change, teachers therefore need to possess a great amount of skill and passion to pursue the implementation of policies within a social justice discourse. A social justice teacher would need to embark on ideologies that involve notions such as "conscientisation" (Paulo Freire (1970)). Conscientisation suggests initiating a wide awakening or high level of thought sensitivity to issues that

are beyond merely the self. A social justice teacher has to be involved in critical engagement with dialogue and text, ensure that recognition is given to a student's own cultural knowledge in the classroom, and guide learners' development towards a state of self-empowerment. In summary, a teacher has to 'embrace' a social justice ideology.

This requires an understanding, not only of oppression and social change on an academic level, but a highly personal sense of self and a genuine responsibility to society. Further, if we consider learning as a dialectical process between learner, teacher and environment, the role of the learner is subsumed within that of the teacher. According to the Revised National Curriculum Statement, the kind of learner that is envisaged is "one who will be imbued with the values and act in the interests of a society based on respect for democracy, equality, human dignity and social justice as promoted in the Constitution" (Department of Education, 2003, p.5).

The above extracts and explanations of policy in the form of the NCS have established that a social justice discourse is evident in the curriculum as policy, and is a requirement of educational objectives in South Africa.

It is now necessary to elaborate on the key concepts which are used to define social justice: *equity, equality, redress, democracy, multiculturalism and citizenship.* Because these key concepts relate to an assumption I made earlier - that the policy indicates a view towards transformation and social justice - they must be understood clearly and within the context of this research. This brief discussion will focus on defining these concepts which are associated with social justice.

2.3.2.1 Equity, equality and redress

According to the NCS, "social transformation in education is aimed at ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of our population" (Department of Education, 2003, p. 2). This extract may be further analysed by providing an in-depth understanding of where the definitions of redress, equity and equality may be located in the broader definition of a social justice discourse.

Firstly, the implication is that redress is achieved by rectifying "the imbalances of the past". Equity may be explained in terms of providing fair and equal opportunity to all South Africans; here equality seems to imply a broader, overall sense of justice and fairness.

Fiske and Ladd (2004) describe 'equity' as elusive in the title of their book *Elusive Equity: education reform in post-apartheid South Africa*. They claim that although South Africa's education system has been successful in terms of equity, which they define as "equal treatment of persons of all races", the system has not been as successful in promoting equity, which is defined as an "equal educational opportunity for students of all races" (Fiske & Ladd, 2004, p.x). This therefore is why they consider equity as being elusive. Further to this, they use the example that although the curriculum overall may promote equity, the practise of it may lead to it being inequitable if it were practised differently in different contexts.

Braveman and Gruskin, (2003) shed more light on this in their conceptualisation of equity in health, although their definition can be applied to an educational perspective. Equity is seen as the "absence of systematic disparities…between social groups who have different levels of underlying social advantage/disadvantage" (p. 254). Hence, equity is related to distributive justice and is closely linked to class oppression.

However, Unterhalter (2009) takes the exploration of the concept of equity a step further by criticising the lack of identification of the 'process' or 'capability' aspect when defining equity as compared to the understanding of equality. Unterhalter recognises that equity can thus be defined separately from equality. In many ways, I concur with Unterhalter in that equity implies that some sort of adjustment needs to be made to restore equality. Equity thus seems to lead to redress whereas equality refers to an ideal.

2.3.2.2 Democracy and citizenship

According to Cockerham (1995), democracy is defined as a political system where power is practised by the entire population of a society. It also captures the essence that power lies within society rather than belonging to some autocratic body (Ober, 2008). However, democracy to a South African signifies the shift from an

oppressive government during the apartheid era to one representing the freedom of a nation. From a critical standpoint, this concept, along with others defined thus far, represents a sense of social freedom and responsibility. Governments have particular agendas and foresee a particular type of citizen or individual in order to attain this ideal. Schools, as public institutions within government policy control, provide some way in which government can 'prime' a particular citizen. This aspect links to my earlier reference to the work of Freire (1970) and Giroux (1988a; 1988b) which argued that teachers and the educational system are never neutral. Torres (1998) refers to McLaren's (1994) argument that "not only is it impossible to disinvest pedagogy of its relationship to politics, it's theoretically dishonest" (Torres, 1998, p. 15). The logic being that links between education, policy and government, and the idea of a 'citizen' are so intertwined that each is framed and manipulated by the outcomes of the other.

Again, as indicated, the link democracy and citizenship make to a social justice discourse is by its connotations of seeing beyond the needs of the individual to that of a society.

2.3.2.3 Multiculturalism

The concept of 'multiculturalism' seems apt to a South African context in that it recognises the diversity of people within various categories of class, gender, race, language, ethnicity, etc. However, the term in itself, as with the other key concepts mentioned, may take on different meanings depending on context and motive. By not being neutral, the concept is also a contested one.

Kanpol and McLaren (1995) indicated that as with many concepts in critical discourse, the concept 'multiculturalism' is influenced by political ideologies. Much caution needs to be taken when attempting to understand multiculturalism as a teacher, as a South African citizen or as a global citizen. It could indicate a melting pot of cultures and individuals with a passive acceptance of each other or it could spur a radical argument that people need to interrogate oppression in terms of cultural discourses and power relations, and hence, initiate action to change. This could be achieved in terms of curriculum by either encouraging learners to value their own identities and share their cultural information with others or by taking a more radical

stance in transforming education to challenge structural divisions and unequal power relations. This implies that, as teachers, there is a need to interrogate the concept 'multiculturalism' as used in policy documents.

According to Jackson (2010, p. 2), "the superficiality of multicultural approaches resulted in a lack of attention to hierarchies of power" across and within different cultural groups. Vandeyar (2003, p. 196) also contends that addressing oppression requires the "restructuring of power relationships in the economic, political and cultural institutions of the society, and creating new conditions for interpersonal interactions". Jackson (2010) points out that it is the concept 'anti-racism' which focuses on the structures of power embedded in institutional and social practices, which produces racial oppression. The NCS does not take the debate to the realm of anti-racism.

A study by Schoorman and Bogotch (2010) revealed some interesting perceptions that teachers have regarding multicultural education. The study highlighted the need to move from the concept of 'diversity' to one of 'social justice'. Surveys and focus groups with teachers revealed three distinct themes which emerged. They were that teachers identify with 'diversity' and not social justice; teachers relate to 'strategy' and not theory; and that barriers existed to conceptualising multicultural education "as an empowering school-wide culture" (p. 82). According to Schoorman and Bogotch, "what became apparent in this study was the disconnection between the rhetoric of universities and schools over the meaning of multicultural education, and the need to bridge this rhetorical and, consequently, conceptual divide" (p. 83). This study found that teachers found it easier to engage with concepts such as diversity, affirmation and recognition of all cultures, than to engage with the 'critical' and 'empowering' discourse associated with social justice and multicultural education.

Ultimately, despite its various conceptions, multiculturalism is an idea in the NCS that fits into a social justice discourse with its recognition of extracting the 'othering' of particular groups.

2.3.2.4 Summary

In conclusion, the discussion of the above concepts serves to confirm the key questions and areas of research in this study. If it is so difficult to concisely define the meanings of these concepts, yet recognise their significance to a social justice discourse embedded in critical theory, then surely the interpretation of these concepts must differ within the discourses of teachers, who base their world view on their own contexts. Bearing in mind that the National Curriculum Statement for English Home Languages made a particular effort to include a section on "The Kind of Teacher Envisaged" (DoE 2003, p 5) it is then undeniable that if education is not neutral, nor can the teachers be. They are interactive, thinking beings shaped by their life experiences. They may be the oppressed and oppressors of particular social structures and their own discourse/s may influence their lessons and interpretations of the world hence, they do need to be recognised and given a voice. This recognition of teachers should not be as a multiple, collective identity, but as individuals who think, feel and possibly act. They have the ability to empower and disempower their learners. They may be agents of change or subjects who maintain the status quo.

Thus far, I have shown what is expected from the teacher according to policy and I have also offered insight into the social justice imperatives of the curriculum. The next section will provide a review of studies that have explored social justice issues within the school curriculum.

2.4 Empirical studies on teacher's pedagogy and social justice

Five research studies that inform the current study have been selected. The aim of this section is to identify areas of similar research, to provide a platform for the basis of this research study, and to illuminate issues pertaining to the South African school context, requiring further investigation. I, therefore, critically delve into these empirical studies in some depth.

Carlson (2007) reports an empirical study in his article, *Examining the embedded assumptions in a secondary urban school: A case study*. The key research questions were: "How does one implement, or teach, his/her individual conception of

‘social justice’ in a secondary English classroom in an urban environment? What are the embedded assumptions of a teacher’s conception of social justice and, what are the effects of teaching that conception of social justice?” (Carlson, 2007, p. 2). These questions are closely related to the focus of my research in that firstly, teacher understandings of social justice are explored; and further, an analysis of how these understandings influence the teacher’s pedagogical practice is investigated. Carlson selected one participant for this study. This allowed him to delve into the discourses of social justice embedded in teacher talk about teaching for social justice.

Carlson’s focus was a school whose mission statement explicitly adopted a social justice vision. He argues that the term ‘social justice’ does not truly capture how teachers produce their teacher selves as they engage in their pedagogical practices of social justice (Carlson, 2007). The study delves into the complexities of adopting a social justice approach to teaching. Carlson’s participant was a young English teacher. Carlson used ethnographical tools for data collection which included interviews and lesson observations. Data analysis involved Critical Discourse Analysis (CDA). The aim was to identify key discourses that shape this teacher’s understandings of her pedagogical practice. The key discourses that emerged in the study were the discourses of schooling, working and equity. These discourses influenced the teacher’s world view and what she presented in the classroom. They were embedded in her accounts of how she teaches for social justice.

To illustrate Carlson’s findings, the discourses identified above have been briefly summarised. Firstly, Carlson noted that the participant’s implementation of social justice in her classroom practise was influenced by her philosophy about education and schooling – hence, a discourse of schooling. Carlson picked up a tension that existed between what this teacher espoused to do and actually did in her teaching. Secondly, but bearing in mind that all the discourses overlap, Carlson identified the discourse of equity. The teacher acknowledged that co-existence is possible; however she sees this co-existence in terms of assimilation rather than in terms of recognition and response to diversity. In this way, equality was achieved by allowing the less fortunate access to what the more fortunate had access to, particularly literary texts. Thirdly, the discourse of working follows from the

discourse of equity as this teacher, according to Carlson, felt the need to prepare students for the realistic world of work thereby making them better functioning citizens. Carlson used Critical Discourse Analysis (CDA) to assist in identifying the conflicts emerging from what the teacher said and did.

Carlson further examined how these discourses affected her interactions with students in terms of power in relation to dominance, access and cognition. Firstly, discourses can "reproduce power relations" within social groups (2007, p 15) and secondly, power is maintained through the control of access to specific discourses. Examples are the choice of text a teacher chooses for a lesson or the direction in which the conversation in a classroom is led. Finally, the legitimisation of norms and values, according to Carlson (2007), is "the most insidious" form of power (p 16). Through the teacher's discourses, certain views were perpetuated over others, which ultimately influenced how that teacher implemented social justice in teaching.

Carlson established that through his participant's teaching, learners were not encouraged to think critically about their positions in society nor were they encouraged to question dominant discourses. However, drawing on the research of Christensen (2000) and Pradl and Mayehr (2004), Carlson recognised that teachers of English do have the ability to become teachers of social justice. They do this by encouraging learners to use language critically, and to identify and challenge oppressive discourse/s within the classroom and society.

Apart from the English classroom, social justice principles may also be applied to other subjects in the curriculum. A study by Moore (2008) explored teachers' thoughts on becoming agents of change in a science classroom. This study was located within the critical paradigm and used an urban elementary school as a context for research. The participants included 23 pre-service teachers who were enrolled in a 16 week course on science methods. Hence their teaching experience was either little or none at all. Moore's data collection included reflections that students shared in a book club, surveys, interviews and a researcher's journal. Moore's study seemed to suggest that teacher identity and transformatory actions in the classroom are closely linked. Teachers understand their control in the classroom. However, to become transformative in one's teaching and to practice social justice

imperatives, teachers need to be certain of their roles and identities beyond the classroom and how this is linked to societal needs and concerns. This is similar to Carlson's assertions that teachers need to be highly reflective and critical of their position in the classroom, and the messages they deliver beyond the content of their subject. Further, Moore suggested that pre service teachers need to be given examples of teaching practices which can empower them and display transformative practice. Perhaps Moore's most striking assertion was that not much will be done to change the present disparity concerning marginalised groups in science education, unless student teachers are encouraged to develop strong teacher identities, a sense of critical agency and show dedication to teaching for social justice (Moore, 2008).

The role of the teacher is further supported by Hanrahan (2005) whose study used CDA as a methodology to analyse 'teacher talk' in science classrooms. She observed lessons and conducted interviews with two junior science teachers. Her analysis revealed that "hidden facets of teacher communication" (p. 37) influence aspects such as learner's engagement with science, what they learn, how confident or empowered they feel about the subject, and the way that they identify themselves in relation to the subject. Although she cautioned against over-generalising her findings, Hanrahan highlighted the implications for curriculum reform and teacher development by embarking on research of this nature. She further asserted the usefulness of CDA in highlighting issues relating to equity (in terms of access to the subject) and power relations (in terms of teacher and learner interactions).

Vasquez (2001) offered a personal, reflective account by researching her own pedagogical practices as she engaged with a critical literacy curriculum. Her observations included the work she had done in her classroom with 16 learners aged four to five years of age. She analysed students' work (in the form of writings and drawings), compiled field notes and kept a journal. Vasquez, like Carlson (2007), approached the analysis of her study using the work of Foucault and his idea of embedded discourses. Like Carlson, Vasquez noted that the self is constructed "within discourse communities that carry different forms of power, sometimes complementing one another, at other times conflicting with one another" (Vasquez, 2001, p. 2). She recognised that her experience with critical literacy over a period was necessary for

her to become better at constructing a social justice curriculum. In other words, Vasquez (2001) recognised that by acknowledging and engaging with her "student's life texts" (p.7) concerning issues about social justice and equity, she became more confident in using critical literacy in her classroom. What this suggests is that by validating learners' backgrounds and using their perspectives as a guide, teachers may be better able, not only to find relevance in the classroom but to empower learners to initiate change or take action. Her study also suggests that teachers need to constantly engage with and challenge their own practices and world views in order to meet the challenge of teaching for social justice. Further, she offered a sense of hope or possibility for teachers to be agents of change (Giroux, 1988) by first reflecting on their own practices.

A study done by Helen Ovsienko and Lew Zipin (2007) presented an interesting perspective on teaching for social justice in schools that are considered less privileged. Their study in Australia was based on eight teachers. They identified ambivalences in terms of teacher identity which they referred to as 'against-the-grain', social justice-oriented dispositions and identities. The ambivalences relate to teachers who aspire to affirm and develop young people but appear to find difficulty with balancing this view with the realities faced by the institutional systems that may serve to work against them. For example, learners from less privileged backgrounds may internalise their beliefs and thus unknowingly work against curricula which aim to empower. The study offered a positive perspective about teachers who help in constructing self-affirming identities in their students and display a continued commitment to work with disadvantaged students despite the complex institutional dynamics that may unknowingly hinder their aspirations. This study seems highly relevant to South African teachers who face similar contextual constraints and are forced to balance their social justice intentions and aspirations with much 'red tape' and institutionally created difficulties.

Unfortunately, although the South African curriculum presents broad ideals and aims which encourage teachers to teach towards a social justice agenda and a global ideal, there appears to be limited research on how South African teachers

engage with social justice imperatives in the curriculum. Chapman and Hobbel (2010) offered an insightful view which may explain why this is so:

"Over the past ten years the use of the term "social justice" has been applied to the field of education to identify useful programs and curricula, document practice, and articulate outcomes for the creation of successful models. The increased use of the term 'social justice' has led to a diffusion of meaning that threatens to make the concept of social justice ineffective and difficult to document through empirical research" (Chapman & Hobbel, 2010, p.3).

This emphasises the fact that rather than allowing the term 'social justice' to diffuse and filter through the curriculum and policy, we should be encouraged to interrogate and research the concept to allow this form of teaching to become an effective tool to address many oppressive issues in South Africa. It is a challenge for South African teachers to engage with uncomfortable aspects of teacher identity but it is also necessary to enable us to become effective agents of change. The studies discussed offer insights into these concerns but also highlight the need for more empirical investigation to be done, particularly in South Africa.

2.5 Concluding thoughts

It is at this point that I highlight and applaud the work of Freire (1970), Giroux (1983,1988b) and others, who paved the way for modern researchers to acknowledge the teacher as an intellectual, a public intellectual and a pedagogical practitioner. In many ways, my research aimed to offer teachers a sense of hope through awareness.

According to Giroux (1988a; 1988b), teachers have a role of being transformative intellectuals. In order to do this, they need to understand their own as well as other discourses impacting on their profession in order to be aware of their position and influence in the classroom.

The explorative and investigatory nature of my study makes it fall within the realm of 'possibility' (Freire, 1970; Giroux, 1988a; 1988b). My study had as its goal, naming, identifying and analysing discourses of social justice and their ideologies in the teaching of English Home Language, and the awareness of self in one teacher.

English Home Language may be regarded as a ‘language of power’ (Epstein, 1999), and it is important to examine how this influences the way a teacher enacts her practice.

Further, an analysis of a teacher’s pedagogical practice offers a valuable insight into the learning process. Lusted (1986) makes reference to the “transformation of consciousness that takes place in the interaction of three agencies – the teacher, the learner, and the knowledge they produce together” (p.3.). The latter description together with Watkins’ and Mortimore’s (1999) definition of pedagogy as an interaction between learner, teacher and the classroom context seemed apt for my study. The study aimed to examine the one particular element, that is the teacher, as an agent and intellectual, and to analyse the discourses of social justice that inform her pedagogical practice. This is significant in that critical pedagogy espouses a view that curriculum and teaching is political in nature.

CHAPTER THREE

RESEARCH METHODOLOGY AND DESIGN

3.1 Introduction

The overall approach of this chapter is based on providing an understanding of how I explored the three key questions of this study. The three questions are as follows:

- What are the social justice imperatives in the English Home Language National Curriculum Statement for Grade 10 to 12?
- How does an English teacher interpret and understand the concept of social justice?
- How does this understanding influence a teacher's pedagogical practices?

This chapter provides an overview of my research methodology and the design choices I have made. It begins by locating this study within the critical social science paradigm of research. Following on from this is a discussion and critique of critical theory and critical research. A key aspect is to recognise the relevance of critical research in the school or classroom context and to establish the role of the teacher as a public intellectual. Finally this chapter will present the design of the study. I explain the study context and participant, data generation methods, tools of analysis, issues of reliability and validity and the limitations of the study.

3.2 Locating the study within theory

The following section attempts to locate the study within the critical social science paradigm and explain the relevance of critical theory as a framework for the interpretation of the data generated.

3.2.1 *Critical social science paradigm*

The study is located within the critical social science paradigm as it "attempts to go beyond surface illusions to uncover the real structures in the material world" which ultimately aims to "help people change conditions and build a better world for themselves" (Neuman, 1997, p. 74). There are two key issues pertaining to this study

which are addressed within this definition. Firstly, the aim of critical social science research is to look at what is beneath the surface. This study for example, aims to investigate beyond how this teacher practices her profession to the meanings and understandings she uses to shape her teaching enactments. Secondly, critical social science aims to empower people to change or transform situations. Although this study does not purport to measure or observe visible changes in the teacher involved, its analytical nature opens the door for more active research in this domain. It offers a critical and questioning stance towards social justice issues present within the English language curriculum which influence the pedagogical practices of English teachers.

As mentioned above, research associated with the critical social science paradigm relates to change and transformation. This may result from research using, for example, an action research methodology where the researcher attempts to initiate or promote and note some change within the dimensions of the study – hence empower participants. However, this definition seems narrow in that it does not emphasise that change can only occur once an issue has been named or identified. Referring to the work of Freire (1970), research begins with the 'naming' and/or 'identifying' of oppressive structures. This is further supported by Popkewitz and Fendler (1999) who argue that one particular group of critical researchers concern themselves with the interrogation of existing social relations in an attempt to understand issues of power and institutional contradictions. In other words, knowledge about the world has to be analysed or critiqued in "a dialectical process of deconstructing and reconstructing the world" (Henning, 2004, p. 23) in order to begin to make sense of it.

This epistemological standpoint may be understood as a set of Russian Matryoshka nested dolls. Each doll is nested within another and is only revealed upon opening each layer. The critical social paradigm investigates knowledge in a similar, but obviously more complex way. Each layer of society is analysed and explained to reveal other aspects which shape it. As one is intrinsically satisfied upon identifying each doll, the satisfaction of unearthing the complexities of life and the forces that shape our world are the challenges that keep the critical researcher going. Hence, this research focused on the identification of issues

pertaining to the way this English teacher understands and makes meaning of the curriculum, particularly in terms of teaching towards social justice.

Finally, this paradigm has a direct link to critical theory, critical pedagogy and critical discourse analysis as each feeds into the other. These perspectives and concepts will be discussed in more detail in the following subsections, with the aim of linking them to form a clear picture of the theoretical framework of my study.

3.2.2 *Critical theory*

It is difficult to isolate critical theory, critical pedagogy and critical discourse analysis in my discussion as each of these concepts feed into the other in some way. The common notion present in all three is that of emancipation. In perspective, critical theory (along with critical pedagogy) involves the identification of unequal power relations and oppressive discourse/s in society with a view towards change or resistance. Following from this, the clear goal of Critical Discourse Analysis (CDA) is to identify oppressive discourse/s (Wikipedia, 2006). CDA complements the theoretical framework of this research study in that it is particularly interested in the relations between language and power (Wodak and Meyer, 2001). This subsection attempts to provide a clear understanding of the basis of critical theory, the principles or approaches that underlie this philosophy of thought and the relevance of this theory to my study.

3.2.2.1 The tenets of critical theory

To begin with, critical theory is historically embedded within both Marxism and Freudian psychoanalysis. This seems logical in that Marxism positions itself within the identification of class oppression and issues of distributive justice; and Freudian psychoanalysis alludes to the subconscious or underlying thoughts that shape human interaction. Hence, critical theory emerges from a history of identifying underlying discourses shaping unequal power relations in society. Drawing from the definition of social justice explained in Chapter 2, critical theorists in a modern society are somewhat compelled to focus beyond distributive justice. Concerns such as gender, race, poverty, HIV/AIDS, language and culture, as well as the changes associated with globalisation, have impacted on the way critical theorists approach the

identification of oppressive discourses in a modern world. In essence, critical theory has developed from a history of political, ideological and analytical thinking and these aspects have shaped the way the theory may be defined.

Secondly, there are basic aspects of critical theory foregrounded in literature which I believe may provide a thorough understanding of the approach (for example, Cohen, Manion, and Morrison, 2007; Gibson, 1986; Henning, 2004). These aspects are listed below and will be elaborated on thereafter.

- Critical theory may be seen as both normative and prescriptive in its account of society and behaviour but extends beyond these methods of data interpretation to provide or highlight possibilities to achieve a fair and more just society.
- The work of critical theory aims to empower and emancipate individuals in their contexts. It is therefore transformative in approach.
- A critical approach is highly political and ideological in nature.
- The critical researcher is concerned with praxis.
- Critical theory has a humanistic approach.

According to Cohen *et al*., (2007), critical educational research may be viewed as prescriptive and normative in that its intention and purpose is not merely an account of particular situations but also the recognition or highlighting of alternatives to change the situation. Hence, it is a proactive approach to research where the researcher and/or participants are required to extend themselves to achieve a more socially democratic situation.

In so doing, critical research seeks to empower individuals in their particular contexts. This emancipation is said to occur when individuals recognise or identify their oppression or oppressive circumstances. This is supported by Gibson (1986) who argues that individuals may be able to overcome frustration and helplessness by revealing the factors that prevent them from gaining control over their lives. Freire (1970) also understood enlightenment in this way and explained it in terms of "conscientisation" which is a heightened awareness of oppressive situations.

To reveal oppressive discourses, requires a recognition or awareness that power relations exist. This clearly positions critical theory as highly political and ideological in nature and further acknowledges its history in Marxist theory. The

researcher must therefore be explicit in the particular ideological constructs – such as race, gender or class – that he/she is identifying (Kanpol, 1994; Wodak and Meyer, 2001). Further, this view implies that knowledge is not neutral. It is constructed and supported by societal interactions. The aim of critical theory is not only to identify who controls the construction of this knowledge but also how (in what way) and why (for what purpose). This is effective in that it affirms the link between the critical tradition and social justice considering that "the goal of social justice education is full and equal participation of all groups in society that is mutually shaped to meet their needs," (Adams, Bell, and Griffin, 2007, p. 1) and that "the process for attaining (this goal)… should also be democratic and participatory, inclusive and affirming of human agency and human capacities for working collaboratively to create change" (Adams *et.al*.,1997, p. 9).

Apart from the mere identification of oppressive discourses, critical research encapsulates a humanistic approach as it moves from a reflexive phase to action. This is characterised but not limited to research involving action research cycles. In essence, the critical researcher proposes or highlights alternatives which support a socially just society, thereby causing others to consider alternatives to improve society. Further, because of its emancipatory nature, the critical researcher has to embark on research with a sense of hope or possibility for change. The agents of research are therefore all valued in terms of transforming the oppression that is identified.

According to McLaren (Mclaren and Giarelli, 1995) and Giroux (1988a; 1988b) critical pedagogues have used critical social theory to increase our understanding of schooling as an essentially political enterprise, a way of reproducing or privileging particular discourses. They go on to refer to curriculum as a form of cultural politics which forms a key part of this political enterprise and is deeply implicated in the production and organisation of student experiences and social forms such as language use, the organisation of knowledge and the affirmation of particular teaching strategies and tactics. These factors enhance the role of the school and school structures in critical research. The following sub-section examines this aspect more closely by showing why the school is an ideal setting for critical research before presenting a critique of the critical approach to research.

3.2.2.2 Why is the school an ideal setting for critical research?

Gibson (1986) articulates the relationship between critical theory and education succinctly. He identifies three issues that critical theorists explore in an educational context. They may be summarised and broadly captured by the following three questions:

1. What are the inequalities and the injustices in an educational context/setting?
2. Why are these inequalities and injustices caused and how are they maintained?
3. How can we change or transform this?

The South African schooling context appears to be particularly rich for establishing power relations that operate. Firstly, apartheid laws have resulted in the awareness of issues pertaining to race. Other significant issues are those of class and gender prejudice which must be addressed in school curricula. Francis and Hemson (2007) in their paper titled *Rainbows end: Consciousness and enactment in social justice education* mention that "an abundance of literature reveals that racism, sexism and other oppressive practices continue within the schools in violation of the South African Constitution – taking different forms depending on context" (2007, p. 101). Secondly, 'black elitism' or 'managerialism' means that new ideological constructs have also developed. These constructs relate to the "economic and cultural aspects of globalisation"; aspects which "have led to the increasing fragmentation and plurality—and complexity—of social life" (Taylor, 2004, p. 434). Hence, these complexities further offer opportunities to engage with many discourses delving with issues of identity and issues of injustice within the schooling context.

Robinson recognises the emergence of a critical approach to research in South African schools as she mentions that "notions of the teacher as a transformative intellectual (Giroux, 1988), critical teaching for social change (Shor, 1992), teacher education as praxis (Beyer, 1988) and education for critical consciousness (Freire, 1973) took on real meaning in a time of immense social and educational resistance in South Africa, particularly in the 1980s and early 1990s" (2001, p. 100). This emergence continues today as the South African schooling context as a whole needs to be capable of addressing old injustices incurred from the past and not promote new forms of injustice in the present global market. In this regard, South African schools

provide a plethora of data for critical research and also pertaining to issues of social justice.

3.2.2.3 A critique of the critical approach to research

This critique of critical research focuses on three key issues which are applicable to this study. They involve the emancipatory nature of critical work, the political and ideological approach it involves and the optimism about human nature and change.

In as much as the above three aspects were discussed as the key aspects of critical theory, they must also be viewed with caution. Critical theory underpins its philosophy on the empowerment and emancipation of groups or individuals as they identify their oppression. According to Morrison, the link between emancipation and ideology critique as a form of critical theory, is neither proven nor clear (Cohen, Manion and Morrison, 2007). In other words, it is not easy to prove that teachers, who are identifying the shortcomings they experience with the curriculum, engage in questions of a critical nature in this regard. There is no clear way, unless through empirical studies, to measure if this emancipatory research process causes enough reflection within the teacher to change or transform.

Further, the discourse of this approach is in itself difficult to understand without full engagement. Critical theorists use a particular language to dialogue about issues concerning power, oppression and context which may be beyond the present knowledge of the participants involved. Although this knowledge allows the researcher a language to explain situations, this language may also serve to prevent true emancipation and empowerment within the participants.

Secondly, positivist researchers argue that pure research is value-free whereas critical research explicitly positions itself within the political and ideological context (Van Dijk, 1993). It clearly indicates the objective of identifying oppression and oppressive factors in situations which may allow the researcher the opportunity to intrude the research with his/her perspectives. This move from a traditional approach to research may make critical theory open to criticism. Researchers, who frame themselves on a political agenda, may be swayed to observing phenomena that may be explained in other ways as well.

Finally, the over-optimistic nature of critical theory may also seek to devalue its importance in research. Cohen *et al*., (2007) explains this by highlighting a quote by Bernstein (1970) who said "education cannot compensate for society" (p. 30). Critical theory acknowledges that the school is part of the broader society and therefore impacts on it. However, the recognition that the school is merely a microcosm of the bigger picture where laws, policy and governance dictate, may also serve to make the critical researcher despondent. Hence, the concern may be whether one empowered teacher can effect enough change in one classroom to make a difference to a larger society.

Drawing from this, the following sub-section explores the notion of the teacher as a public intellectual. This is significant, as the basis of this research is the discourse and perceptions of the teacher.

3.2.2.4 *The teacher as an intellectual*

This section focuses on the teacher's role in critical work. Giroux (1988a; 1988b) and McLaren (1995) have written extensively on the need for teachers to not only recognise their positions in the classroom and society but to work towards being transformative. They further highlight the political nature of teaching and that a teacher must be aware of their own positioning in terms of oppressive discourses in order to be effective change agents in the classroom and the school. This study is based on this premise.

The teacher is an important factor in the implementation of the curriculum in the classroom. As indicated in an earlier chapter, our curriculum has social justice imperatives clearly embedded within it. The concern of this study is the manner in which an English teacher interprets or understands these social justice imperatives and how this understanding feeds into the way he/she plans lessons, chooses texts or approaches his/her pedagogical practice. The study aims to allow a teacher voice to describe the reality that exists for her. In so doing, it hopes to highlight further areas for research with a clear aim of awareness (identification of the issues and problems) leading to "conscientisation" (Freire, 1970).

Critical pedagogy lends insight to this study in that it offers an ideal to teaching for social justice. Barry Kanpol (1994) succinctly defines it as the way that

the structures of schools, which allow inequalities, are changed. He referred to critical pedagogy as a cultural-political tool that recognises human differences in terms of race, class and gender. The link between the critical tradition and social justice seems harmonious in this definition. In essence, critical pedagogy seems to be a social justice approach to teaching which may be assessed through the practice of the teacher. The ideology of this approach to teaching provides a solid foundation to address some of the inequalities which the South African curriculum hopes to eradicate. The evidence that South Africa takes a strong stance towards eradicating this type of injustice is present within the Preamble of the Constitution (Act 108 of 1196) which caters for the rights and equality of all South Africans. In view of all of this, it seems clear that an ideal South African teacher should use a critical approach in the classroom.

In his book *When Students Have Power*, Ira Shor (1996) demonstrates that the implementation of a critical approach in the classroom is worthwhile but difficult. This seems understandable in the context of a South African classroom because of the way social issues impact on different people and how these shape the way teachers teach in the classroom. South African teachers come from a variety of social contexts and if for some, poverty, race and class issues seem significant, for others, gender and global economics may seem more pertinent. This must surely filter through their pedagogy. One of the concerns of this study is to attempt to analyse how this would impact on the social justice aims of policy discourse.

The above section provided some background to the theory which frames this study. The key aspects of critical theory were explained and a brief outline of the purpose of critical research in the school context was provided. Further, it was shown that the teacher has a significant role to play as a public intellectual, offering to students an insight into oppressive discourses and structures that are prevalent in society.

What follows is the research design, including an in-depth understanding of discourse and critical discourse analysis as a methodology for data analysis. The critical social science paradigm and critical theory articulate with the use of Critical Discourse Analysis (CDA) in this study. As explained above, critical research aims to unmask everyday beliefs, assumptions and ideologies and how they impact an

individual's behaviours and actions. Ideologies are enacted in social interactions, and this is what interests the CDA researcher. This thinking is what informed the research method selected for the study which is a case study of one teacher. The approach to data collection was CDA. CDA analyses the language use of those who hold power. The data generated were treated as texts which are seen as sites of struggle. The analysis of these texts revealed the discourses and ideologies embedded in the teaching practices of the teacher.

3.3 The design of the study

3.3.1 Introduction

This qualitative study involved a single case study. The single case study allowed for data to be extracted that reflected the purpose of this study. Yin (2003) contends that a case study design is appropriate when the aim of the study is to explore "how" and "why" questions. Cohen *et al*., (2007) aptly described the case study as striving "to portray 'what it is like' to be in a particular situation, to catch the close up reality and 'thick description' of participant's lived experiences of, thoughts about and feelings for a situation" (p. 254). Similarly, Baxter and Jack (2008) explain that a case study approach is the choice if the researcher's objective is to explore contextual conditions as they are relevant to the phenomenon under study. My study acknowledged the 'situatedness' of the beliefs and pedagogical practices of one English Home Language teacher which could not be considered without the context. Given the nature of this study, it seemed appropriate and relevant to use a case study approach.

Thus, the unit of analysis included not just the teacher as a separate entity for study, but the teacher as a part of her context. The teacher, Sam, was perceived in the study as an integral agent in interpreting and implementing the curriculum and her voice was central to understanding the way she viewed her practice.

The following subsection deals with the design choices I made in the study. It begins with the outline of the participant and the setting for the study followed by a discussion on the method of data generation which was the interview. The subsection

concludes with a discussion on Critical Discourse Analysis (CDA) which is the methodology used for the analysis of data.

3.3.2 Participant and setting

According to Neuman (1997), social context is important in understanding the social world. The teacher's context is imperative in recognising that their discourses are influenced by their varied experiences. In view of the impact of segregated schooling of the past, schools also have a particular culture or ethos which impacts on the way the curriculum is interpreted and practiced. Learners as well are shaped by their experiences and this should not be ignored in the classroom.

This particular teacher has taught for a period of ten years in a local public high school. The school has an excellent matriculation pass rate and has established itself as a leading institution in the community. The key consideration with regard to the teacher and learner context was that it was imperative that the teacher shows a great deal of awareness of the curriculum and success in the implementation thereof. The participant (Sam) was a white, female teacher of English Home Language to learners from Grade 8 to Grade 12. She displays enthusiasm for the profession but more so, works extensively with the curriculum within and beyond the walls of the classroom. She heads the subject and is therefore privy to all documentation pertaining to English Home Language and further, involves herself in the compilation of textbooks for use in English Home Language teaching.

Sam was extremely keen to participate in this research study as she explained that she felt it was her responsibility to support any professional development. She participated enthusiastically in the interview and classroom observation. Sam also felt that she was confident in the tenets of the curriculum as she began her studies ten years ago when South Africa had already embraced a change in curriculum.

The learners of the school are female and come from a variety of home contexts. They range from lower on the socio-economic scale to upper middle class. Further, this range means that the teacher is faced with teaching learners from diverse backgrounds in terms of race, culture and class. It is also significant that, being an all-girls school, the learners may also be able to shed light on issues of gender.

The following subsection looks at the techniques used in data generation.

3.3.3 Data generation

The process of data generation occurred in three phases. A preliminary semi-structured interview was conducted with Sam, a lesson was observed and a second follow-up interview was done. Hence, this study extracted data using two methods – the semi-structured interview and classroom observation. The purpose of using these particular techniques is discussed in this subsection.

The interview schedule is the most appropriate tool for data collection in a study of this nature. Interviews, according to Cohen *et al*., (2007), "enable participants to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view" (p. 349). This statement clearly defines the purpose of the research as set out by the key questions.

The type of interview conducted was a semi-structured interview. Sam was allowed the freedom to explain herself but was constantly guided by the key aspects that the study aimed to address. I had the opportunity to probe issues raised in the course of the interview.

The design of the interview schedule (Appendix B) focused on a variety of considerations. Firstly, one of the key questions of this study focuses on the particular concepts or themes pertaining to social justice imperatives in the NCS for English Home Language Grade 10 – 12. These themes or concepts had to be captured in the questioning. Secondly, the focus of the research related to the teacher's understanding of her practice in terms of lesson planning and choice of texts. This also had to be captured in the interview schedule. The interview schedule also accounted for the fact that Sam was aware of particular jargon in the field and had a common understanding of curriculum documents.

Sam was also encouraged to be expressive of the way she feels she practices the curriculum. According to Neuman (1997), "the meaning of a social action or statement depends, in an important way, on the context in which it appears" (p. 331). To ensure that Sam's practice in the classroom was fairly analysed, a lesson in which she delved into issues of oppression was observed, and information was analysed as part of the data. This enabled her to demonstrate the philosophies and perspectives about her teaching that she spoke about in her interview.

The above tools allowed me to present an 'emic' perspective of knowledge (Henning, 2004). Hence, my knowledge about the school and learner context itself as well as my immersion with the teacher's pedagogical practice (ascertained from the data collection) allowed me to present a fuller, richer understanding of context. According to Henning (2004), radical grounded theorists may be critical of the validity of such an approach, however, the critical paradigm concerns itself with the exploration of discourses and how these impact on the social world at large. It is only through the acknowledgement that this dialectical relationship between teacher, learner and context exists can a researcher adequately engage with the data.

Further, the study accounted for the relevance of the teacher's voice by focusing on one teacher rather than on a group. It allowed for a complete immersion into understanding this teacher's view on her practice in terms of social justice. Although every teacher's story and experiences may be different, common themes that emerged from the data allow for further questions and engagement in curriculum development and implementation in South Africa.

The following section looks at the meaning of 'discourse' more closely and how the term is used for the purpose of this study.

3.3.4 What is discourse?

At this point, it is necessary to clarify the notion of discourse. The word 'notion' has been carefully selected to indicate the difficulty in a definite conceptualisation of the term. Many academics highlight this dilemma but seem to recognise that, as with all abstract concepts, the meaning is derived from the context (Johnstone, 2002; MacLure 2003).

For this research, I considered Barbara Johnstone's (2002) 'heuristic' for analysing discourse to be appropriate to an understanding of the teacher's discourses in the context of this study. Johnstone lists six ways in which discourse is shaped by its context and in which discourse shapes its context. These are:

- Discourse is shaped by the world, and discourse shapes the world.
- Discourse is shaped by language, and discourse shapes language.
- Discourse is shaped by participants, and discourse shapes participants.

- Discourse is shaped by prior discourse, and discourse shapes the possibilities for future discourse.
- Discourse is shaped by its medium, and discourse shapes the possibilities of its medium.
- Discourse is shaped by purpose, and discourse shapes possible purposes (Johnstone, 2002, p. 9).

In essence, there are common threads or understandings that permeate through the above heuristic. Firstly, discourse is interactional. It is a culmination of one's understanding about the world – through language, history, culture and experiences – that shapes the way he/she behaves or responds to situations. Hence, and broadly speaking, our view of the world is shaped by the way the world has interacted upon us as well. Foucault (Foucault and Gordon, 1982), for example, highlighted this idea that our worlds are shaped by discourse. A person who is silenced about particular issues may not be unaware of those issues but may be influenced by a discourse relating to fear or anxiety of not following the status quo.

Secondly, discourse is shaped by language but also impacts on the way we speak. According to Johnstone (2002), Foucault defines discourse as "conventional ways of talking that both create and are created by conventional ways of thinking" which are said to "constitute ideologies" or sets of interrelated ideas (p.3).These ideologies are linked to the manner in which issues of power are distributed or maintained in society. This definition places teachers in a crucial and powerful role in the classroom. A teacher needs to be very aware of the discourses brought by her own world, into the classroom. She also needs to ensure that she acknowledges the discourses that shape every learner's view in the class. This needs to happen with an awareness of the common discourses within the context of the society they live in.

This brings us to the third aspect identified in the heuristic. Discourse is shaped by its medium and purpose. This seems highly relevant to the role of a critical teacher. It seems to present the notion that a teacher has the ability to interpret and effect purposeful change in the way a lesson is delivered. It further shares a congruency with Giroux's (1988a) idea of the political role of a teacher.

The relationship of discourse to this study may be described as the recognition of the English teacher's voice in delivering the curriculum. Further it compares her understanding to the social justice discourse in curriculum.

3.3.5 Data analysis method: Critical Discourse Analysis (CDA)

The data analysis in the study involved the identification of the discourses present in the teacher's interviews and lesson observations. The methodology used for the analysis of data was derived from the work of Carlson (2007) who had used an interpretive strategy of CDA. Carlson had drawn from the work of Van Dijk (1993) and Trainor (2005), amongst others. According to Neuman (1997) "As the diversity of indicators gets greater, our confidence in measurement grows, because getting identical measurements from highly diverse methods implies greater validity than if a single or similar methods had been used" (Neuman, p. 151). Hence the diversity in methods of analysis ensured that a richer data interpretation may be yielded.

As indicated above the data analysis method was Critical Discourse Analysis (CDA) which is concerned with the political, economical and social aspects involved in deconstructing language and context, and seemed highly relevant to this particular study.

CDA may be defined as being concerned with "analysing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language" (Wodak and Meyer, 2001, p. 42). In this regard, as the construction and deconstructions of teacher discourse is made, this method seemed most appropriate.

The critical paradigm within which CDA may be placed and its use of ideology, power and inequality seems suited to the social justice framework involved in this research study (Blommaert and Bulcaen, 2000). The strength of CDA lies firstly in the importance of recognising the impact of institutional structures in shaping and influencing our subjectivities (or view of the world), and secondly in the way in which texts construct or position the participants or readers (Hanrahan, 2005). The critical aspect of CDA may be explained by the investigation of power dynamics that interplay or influence our representations of the world.

The usefulness of CDA may be demonstrated by a study conducted by Mary Hanrahan (2005) which investigated teacher talk in a science classroom. Hanrahan recognised the significance of CDA in highlighting teacher discourse practices that are likely to enhance or hinder disadvantaged students' access to school science (Hanrahan, 2004). This study investigated similar issues of teacher discourse practices. However, my study pertained to social justice discourses in curriculum.

The data analysis in my study also leaned towards the interpretive strategy in CDA and the data analysis was guided by the research of Carlson (2007), whose research aims were similar. Carlson examined the "discursive influences on how a teacher in an urban school implements her conception of teaching for social justice" (p. 8). Carlson (2007) also deals with similar issues of power pertaining to teachers and social justice in the curriculum. In his paper entitled *Examining the Embedded Assumptions of Teaching for Social Justice in a Secondary Urban School: a Case-Study*, Carlson suggests that the "analysis" of CDA refers to examining the ways in which individuals and groups use discourses to negotiate power relationships within a given context. In addition, CDA explores the reasons why certain individuals assume certain positions in relation to specific "linguistic practices"; and further, it tries to map out the various ways in which texts, actions, and representations interact (Carlson, 2007, p. 3).

There are many proponents of various approaches to CDA from an historical analysis to a cognitive one. My research study aimed to draw on the work of a variety of these proponents which I believe provided a more holistic study of the data. Fairclough (1995), for example, takes a particularly sociolinguistic view of CDA. From a linguistic perspective, he notes "that language connects with the social through being the primary domain of ideology, and through being both a site of, and a stake in, struggles for power" (Fairclough, 1989, p. 2). This definition, which focuses on the importance of using language as a tool for analysing discourses of power, paves the way for the cognitive perspective which sees ideology as developing from social representations of groups (Van Dijk, 1998). In this way, discourse is embedded not only in the linguistic codes provided by language but in the social structures which shape them. Hence, discourse and ideology are interconnected.

Michel Foucault enhances this understanding with his work on knowledge and power (Foucault, 1982; Foucault and Gordon, 1980; Grbich, 2007). A broad perspective on Foucault reveals a three stage analysis known as the Foucauldian triangle based on – truth (discourse), an interrelationship between knowledge and power, and the idea of the self or subjects of knowledge (Balfour, 2007; Heikkinen, Silvonen and Simola, 1999). To begin with, the dilemma of discourse seems prevalent in a Foucauldian understanding as well. What does exist is the recognition that beyond the truth of discourse is the structures that shape or mould that truth. For Foucault, the relationship of knowledge to discourse is therefore significant. In this regard, the 'truths' or sets of ideas that shape the discourse/s of a teacher are of utmost significance in the way she positions herself contextually.

A simplified understanding of his perspective relates to the way in which people's discourse/s are shaped to operate on systems of privilege rather than of opposition or 'forbidden speech' (Balfour, 2007; Foucault, 1982). It seems to embody the way subjects or participants interact in particular social situations to instinctively protect themselves. Hence, discourse is pruned to reveal only that which is beneficial to the participant and the context. This interaction therefore leads to the aspect of power being attached to discourse.

Finally, the role of the subject in the social settings forms the third axis of the triangle. Again, a simplified understanding of this aspect relates to a 'sense of being'. It is the way in which people shape their discourse/s relevant to their particular social demands and hence adapt as necessary. It further highlights the manner in which discourse/s are impacted upon from the outside to 'normalise' (Balfour, 2007; Grbich, 2007) or shape particular situations. A very broad example may be what is expected from a teacher in a typical classroom in comparison to that same teacher in a more social setting. It may be further illustrated by the manner in which the ethos of a school shapes the way in which the teacher implements his/her understanding of the curriculum.

In summary, besides a sociolinguistic understanding of CDA, one may interpret the methodology as the interrelationships between discourse, knowledge and power. A final acknowledgement is that teachers' discourses are also shaped by historical experiences or culture which informs their views of curriculum change,

particularly in this study. It would be unwise to extract the importance of the role of cultural and historical context in shaping the discourse of the English teacher in a typical South African classroom. It would exclude the impact of issues of social justice in the formation of current curriculum changes and would not recognise the shifts teachers had to make from teaching a very structured syllabus to a curriculum that is broader.

Finally, the above discussion illustrates the significance of CDA in providing an awareness of how discourses are constructed, what shapes the construction of particular discourses and what issues in terms of power may be highlighted.

3.3.6 Tools of analysis

The central analysis involved in this study was the attempt to capture the data in the form of 'texts' which were then used as a basis for analysis. In order to understand the process involved in the analysis of data, I simplified them into two distinct phases of analysis.

Phase 1: Textual analysis of policy (in the form of the NCS)

This level of investigation involved the critical examination of the National Curriculum Statement (NCS) for English Home Language Grade 10 - 12 pertaining specifically to English Language Teaching in KwaZulu-Natal. This level was primarily concerned with the discourse/s of English teaching that is/are portrayed in the NCS for English Home Language and required in terms of classroom practice. Further, it explored aspects like equity, redress and transformation (as part of the key concepts related to social justice – see Chapter 2, Literature Review) which are apparent in the NCS and indicate a social justice discourse. This level of analysis is simplistic in that words related to social justice were defined and explored. This in itself indicated that a social justice discourse was prevalent in the curriculum. This level of analysis formed a significant part of the literature review and merely assisted in interpreting the findings.

Phase 2: Teacher's embedded discourse/s

This aspect of investigation focused on Sam's responses obtained from the semi-structured interviews and classroom observation. The attached interview schedule (Appendix "A") was used to address the specific focus of my study and was designed based on the concepts discussed in Level 1 above. All data collected from this level of analysis was analysed in terms of the key questions of this study. It involved the analysis of the various themes/issues raised related to the social justice imperatives in policy. The analysis incorporated issues located within the critical paradigm such as the role of teachers in educational reform, teachers as intellectuals, critical theory and critical pedagogy.

As mentioned earlier, the analysis combines methodology from a variety of strategies used in the interpretive paradigm of Critical Discourse Analysis. The interpretive paradigm lends itself to a text-based approach to data analysis, however, Van Dijk's (1993) methodology uses the text and the context to formulate a person's discourse. Van Dijk's focus is based on analysing the written and spoken text to unveil the discursive sources of power, dominance and inequality. Further, Van Dijk addresses how these discursive sources are maintained and/or reproduced within social, political and historical contexts. Hence the text and context form a discourse which sheds light on how knowledge and power is constructed and maintained. This provides a lens to understand the data collected. Following on from this, the analysis was conducted in three levels which are set out as follows:

Level 1: Interpretive exercise

This level of analysis was text-based in that it focused on specific references (words, phrases, sentences) that lent insight to the way Sam understood social justice and concepts related to social justice. It is modelled on the first analytical part of Fairclough's three-part model (1995). This linguistic analysis provides insight into the manner in which the participant constructs knowledge and identities. Carlson's (2007) participant taught in a school which had a direct social justice approach within its mission statement. My participant, however, was guided only by the broad aims of the National Curriculum Statement for English Home Language. This impacted on how she understood and interpreted the concept of social justice. The data had to be

analysed to extract phrases, sentences or words which related to social justice and later explored to see how these phrases, sentences and words were shaped by her various contexts.

Level 2: Identification of topics

Topics were identified from the text provided by the interviews and classroom observation. Examples of topics included equality, diversity, discrimination, equity, political issues, social issues, class, gender, academic content, etc. The topics assisted in forming a broad understanding of the teacher's pedagogy and identified chunks of data that were applicable to the key research aims.

Level 3: Meta-codes and discourses

The topics were then grouped together to form "meta codes" (Carlson, 2007). In other words, similar themes or patterns in the data were identified across topics. These themes and patterns were grouped together to form the discourses identified in the findings. The four main discourses that were identified were the discourse of academic excellence; discourse of inclusivity and diversity; discourse of affirmation and validation; and the discourse of critical thinking. Chapter four will delve into these discourses in detail.

3.4 Issues of validity and reliability

This section speaks to issues of validity and reliability which ensured the richness and authenticity of the data and analysis in this study.

3.4.1 Validity

Validity in qualitative research seems more elusive when compared to the quantitative measurements of validity used in quantitative approaches. Many researchers (for example, Cohen *et al*., 2007; Henning, 2004) explain the idea of clarity and understanding which supports validity in a qualitative research design. According to Maxwell (1992) cited in Cohen *et al*., (2007), there are five kinds of validity in qualitative research that links to the idea of clarity and understanding. The

following is a discussion of each of these kinds of validity and their impact on this research.

Every effort was made to ensure that honesty and accuracy were prevalent in all aspects of the research process – particularly data collection. Hence, descriptive validity was accounted for in relation to the accuracy of transcripts for interviews, the informed consent form from the participant, the storage of all data and the verification of data and transcripts whilst under the supervision of my supervisor.

It is imperative that all means possible are taken to ensure that no inferences are made from the data which deviate from the research participant's truth to account for interpretive validity. However, the critical nature of this work requires going beyond the text for the deeper meaning and further relating the construction of this meaning to power and knowledge dynamics. This can only be ensured by a thorough investigation of the data, returning to the participants to clarify when necessary and engaging with the methodology and tools sufficiently to ensure honesty and integrity.

Theoretical validity was maintained by a thorough and clear understanding of the conceptual and theoretical framework used to locate the study. This means that the lens through which data is analysed provides a clear picture of the issues being highlighted. Every attempt was made to ensure that a variety of research tools was used to illuminate various key points of the study.

In terms of generalisability validity, clarity about the variables and context of the study were made explicit so as to ensure that those generalisations that are made refer to the particular context of this research. However, the other key motivation of the study was to engage with issues and gaps in research to encourage similar studies across differing contexts. The scope of this case study did not allow for broad generalisations across diverse settings.

Finally, evaluative validity is a particularly important aspect of validity in terms of critical research. It is quite explicit that critical work is linked to political or power related dynamics in the understanding of social situations. In this regard, caution was taken to ensure inter-rater validity in the analysis of data so that my bias did not impact on the results yielded. As the work was presented as a case study, the data provided by the participant was transcribed and viewed with the supervisor. This

ensured that generalisations made by myself were supported by a second, knowledgeable researcher.

Further, data triangulation was conducted in the following ways:

- methodological triangulation – different methods of data analysis within CDA will be used to analyse specific aspects of the texts (transitivity); and
- investigator triangulation – the analysis of data will be checked independently by the supervisor (Cohen *et al*., 2007).

3.4.2 Reliability

Reliability in qualitative research may be described as the coherency between the researcher's observations and data collection to what naturally occurs in a social situation. Henning (2004) argues that reliability and generalisability are subsumed in validity. She further adds that paying attention to the procedural aspects of the research process, the truthful manner in which data is analysed and documented, and the cohesiveness of the study accounts for the reliability of the study as well. An additional aspect is the explicitness of the researcher in disclosing the variables that may impact on the findings and the limitations recognised. In essence, the construct of reliability in qualitative research is really the authenticity of the research and the careful attention that is paid to the integrity and coherency of the research. In this study, reliability issues were addressed by being explicit about the biographical details of the participant and her experiences and motivations. Further, any misunderstandings or incongruencies experienced by the researcher were addressed in the second interview, thereby allowing the participant to clarify this.

Another aspect of validity and reliability relates to the instrument used. In this case the interview schedule was clearly constructed to account for bias in terms of my expectations as the researcher, my opinions about the teaching of the subject and my objectives in terms of the research questions. The interview was piloted and then revisited after observations were made by my supervisor. This ensured that the data was not only relevant to the study but that the data obtained was not guided by my assumptions and objectives.

3.5 Limitations of the study

At the onset, the study involves a political and personal aspect which may present issues within itself. The persuasive and sometimes suspicious nature involved in this area of research may lead to the danger of being unable to balance my own views or perceptions with what I may achieve in the study. Every attempt has been made to engage with the theoretical framework and methodology to prevent any side-stepping from what is theoretical sound. However, my own interpretations have been disclosed with the hope of engaging in new perspectives of thought in this area. Further, all interpretations and analyses were interrogated by my supervisor with the hope of eliminating any researcher bias and ensuring a sound account of the data was presented.

I was aware that my position as an English teacher would impact on my study. I was concerned that I may not be able to reconcile fully my need to effect change to a particular social world with conducting reflexive and rigorous research. Further, the main focus of the study was the experiences of an English teacher. My contact with her was related to the outcomes of my research. One of the problems that I envisaged may arise was the need for her to view my research as a platform to air her views or complaints in her profession with the expectancy of some change occurring at the end. This is obviously not possible. I have however, considered making the participant aware of the purpose of my study and sharing my findings with her. This would relate to the concept of "conscientisation" (Freire, 1970) by allowing teachers to be able to identify the structures that shape their thinking and view of the world with the overall aim of challenging it.

Finally, the interpretation of data engages with key issues in terms of the objectives of curriculum and what it aims to achieve. This raises sensitive concerns for people in the education field, including the research participant, who may not easily accept the views presented in this study. This issue however, has been addressed in the section on research findings.

3.6 Ethical issues/considerations

Consent has been obtained from the Department of Education via the University; from the teacher who is a research participant; and from the principal of

the school that the research participant teaches in. The ethical clearance certificate (Appendix C) is attached.

Sam, the research participant, has been fully briefed about aspects of the research study. Due to the political/critical aspect of the study, she has been informed that her privacy will be respected. She was also advised about what will happen to the data after the recording.

In conclusion, the aim of this chapter was to explain the design of the study. The following chapter deals with the findings and a discussion thereof.

CHAPTER 4: DISCUSSION OF FINDINGS

4.1 Introduction

This chapter provides the discussion of the findings obtained from this study. In order to make sense of the data, I think that it is necessary to be reminded of the three research questions of this study:

- What are the social justice imperatives in the English Home Language National Curriculum Statement for Grade 10 to 12?
- How does an English teacher interpret and understand the concept of social justice?
- How does this understanding influence a teacher's pedagogical practices?

This study utilised the same ethnographic tools used by Carlson (2007) in his study. In view of this, I was able to identify the way this teacher understood and made meaning of her teaching and curriculum imperatives in the NCS. More so, I could also attempt to identify how this meaning was constructed in terms of social justice, bearing in mind that the discursive perspective views data as socially constructed meanings (Henning, 2004). In a sense, the teacher's views and understandings were captured within the interviews and in her teaching, and these frame her pedagogical practices.

As mentioned in the previous chapter, the data was analysed on three levels. The first level was interpretive in that the teacher's interview transcripts were analysed to retrieve pockets of information that referred specifically to her understanding of social justice. This aspect will be addressed in the first part of this chapter which is a critique on teacher conceptions of social justice. The second part of this chapter deals with the second and third level of analysis. The data yielded various topics which were then categorised into broader themes and from these themes, four discourses emerged. This section will discuss each of these discourses and offer insight into how they frame this teacher's pedagogical practice. The chapter concludes with a discussion of power and discourse.

4.2 Teacher's conception of social justice

This section concerns itself with the teacher's conception of social justice in the curriculum. In Chapter 2, I explained that the concept of social justice in literature is contested. As mentioned, a social justice discourse relates broadly to issues of oppression within society. It further aims to eradicate oppressive discourses by encouraging others to engage with them and become agents of change. Social justice deals with inequalities resulting from various social discourses such as gender, race and class. Such discourses create injustices in society perpetuated by power and privilege which means opportunities are afforded to some at the expense of others. Carlson (2007) argued that social justice entails 'situated meaning(s)'. In other words, social justice possesses many meanings in various contexts. Hence, one meaning cannot be privileged over another. The aim of this study was not to do this but to show the complexities and tensions inherent in teaching for social justice, and to examine how curriculum imperatives are mediated in schools and classrooms.

Based on this, the teacher's interviews revealed various ways in which she interpreted social justice. On analysis of them, various common themes emerged which were: that social justice is synonymous with diversity and inclusivity; that it incorporated an OBE (outcomes-based education) methodology; and that it related to political agendas of the government. These themes provided an insight into the way this teacher conceptualised the term 'social justice'. The following is a critical discussion of these conceptions with examples from the interview transcripts.

4.2.1 Social justice as representative of diversity

A study done by Schoorman and Bogotch (2010) explored how teachers conceptualised multicultural education, and the implications of this for practice in school and university courses. The study revealed that teachers mainly linked multicultural education with diversity, that is, issues of cultural difference, language difference, special needs etc. Thus, teachers' multicultural education practices targeted these students, focusing on cultural difference. Key scholars in the field would argue that this kind of a perspective is 'tokenistic' focusing on 'surface culture' (Grant and Sleeter, 1997; Kincheloe and Steinberg, 1997; Slee 2006). In the study, although teachers showed an awareness of critical, social justice perspectives in

the survey they completed, the interviews indicated that they had not internalised key ideas that could inform their practice. A social justice perspective would foreground issues of equity and justice, and involve interrogating embedded patterns of privilege, power and oppression. Schoorman and Bogotch, (2010) contended that the focus should be on a "contextualization of educational practice within the patterns of social injustices that prevail within society" and on recognising the "interconnections between/among broader social issues of power, privilege and justice and the educational efforts undertaken within their schools and individual classrooms" (p. 83).

Sam herself admitted that she was introduced to the concept of social justice by me through the study, and had never "*explicitly heard the term before, in relation to teaching".* When I drew attention to the concept mentioned in the NCS, her response was:

"that in fact I would have read it but (and I probably would have processed it at the time) but it was one of those things that go into the background and you deal with the business of the day".

On further probing, Sam revealed links between the concept and aspects of her pedagogy. The data showed that Sam made a strong link between social justice and teaching for diversity. Some of her comments were:

"…one of the very positive things about teaching is helping kids to feel good about themselves, and how else are you going to do that unless you are bringing in this notion of social justice…"

"I never thought of it as a discrete entity. Okay. Sometimes, like if I am making groups, I'll consciously try to mix up the races. That's one way that I might do it. I also consciously mix up abilities."

The implications in her responses are that social justice lends itself to being aware of the cultural and academic differences in the classroom, being responsive to and affirming this diversity, and improving students' self image. The premise behind it was that learners would not feel isolated or marginalised by their particular differences. This is further supported when Sam refers to her teaching philosophy as being focused on inclusivity:

"encouraging learners to involve themselves in lessons no matter what their ability or beliefs or race. I strive to be accepting and non-judgemental, and to offer reward in the form of praise and encouragement for their contributions to the lessons."

As pointed out in the literature review, acknowledging the diversity of people within various categories may be described as traditional multicultural education. One of the concerns raised about traditional multicultural education is that it may either be seen as a passive acceptance and recognition of the 'other', the different rather than the recognition of an "unequal distribution of power between different groups" (Jackson, 2004, p. 2). Jackson further explains that "superficiality of multicultural approaches resulted in a lack of attention to hierarchies of power *within* different cultural groups" (p. 1-2).

In other words, had Sam incorporated an empowering aspect to her conceptualisation of social justice, she would have to use differences in her classroom as a platform to engage with oppressive discourses within the school, in her society and her community at large (Reed, 2009). According to Sam, the goal of the new government to overhaul the curriculum was to 'change' things, that is, create a curriculum that would affirm all learners, irrespective of race and other differences. It is thus understandable that given her own interpretation of policy imperatives that she views her goal in the classroom as one of acknowledging, affirming and valuing all students of 'the rainbow nation'.

The empowerment-oriented aspect of the NCS methodology must also be critiqued especially within a social justice discourse. The NCS does not engage with this political concept in any depth. Sam's understanding of empowerment is clearly about valuing and affirming diversity. From a critical multi-cultural perspective, empowerment would have to move beyond this level focusing on unequal distribution of power between and within different groups.

4.2.2 Social justice as representative of Outcomes-Based Education(OBE)

"...I trained to be a teacher ten years ago when it was OBE and I think that the whole methodology and you know pedagogy behind that theory is very much

based on social justice, actually. Like all that group-work based stuff. I think that my whole way of teaching is very much built on that but it also <u>something</u> that I inherently believe so I am not trying to manipulate myself to into that way of thinking or being." Sam

From the above extract, one can identify that Sam sees social justice as ingrained with the teaching methodology of Outcomes-Based Education (OBE). Spady and Marshall (1994), Towers (1996) and Waghid (2003) postulate that OBE is a learner-centred, flexible, collaborative, outcome-based, empowerment-orientated approach to schooling. Further, it was accepted that implementing an OBE methodology was aimed at addressing the imbalances of the past, and based on social justice principles, amongst others (Alexander, Le Roux, Hlalele and Daries, 2010). The links Sam had made between social justice and OBE are logical, and make sense to her. Her construction of the concept of social justice was framed by her understanding of the term as associated with the 'new curriculum'. Further, she mentioned that she had been trained to use this particular methodology in her classroom. The classroom observation confirms that her style of teaching is not teacher-centred in that her learners are arranged in groups and are encouraged to engage with the text using a variety of methods such as role-playing, group-work, poster making, etc.

Sam admits that she addresses issues such race and racism in the classroom by allowing it to "arise naturally" and "to simply raise awareness of it." She remained firm that learners should have the voice to express their views rather than to be guided by her perspectives. These sentiments tie in with the discussion of social justice as diversity. Once again, a multicultural teaching approach, which reaffirms the child, must not become too passive and accepting of diversity to the point where cultural imbalances are down-played or ignored.

4.2.3 Social justice as a political concept

On the surface, Sam seemed to recognise the political aspect of social justice but explained it in terms of her understanding of politics in this country. She viewed

the concept, like OBE, as being part of the political rhetoric of the 'new' government. When asked what the driving force behind the curriculum would be, Sam said that:

"the reason for the changes has been in many ways political, symbolic. You know, the new government came in with the new broom that wanted to sweep clean and sweep out anything that represented the old system. And so, along with the bad, we lost the good as well. ..."

Trainor's (2005) research, which focused on "understanding white talk about race", lends insight to the way people construct their social reality. Trainor asserts that "we create the social and political structures of race, through our talk" (p. 148-149). Although Trainor focused on race discourse, much of what she says about the way race is constructed may be used to explain how Sam, for example, constructed her understanding of social justice as being politically motivated. Her response to what drives the curriculum did not actually address the question directly. Sam instead spoke of how political issues of the past regime in South Africa required that change occurred. Interestingly, she ended her response as follows:

"...So just to go back to your original question which is about why changes in curriculum occurred. I think it's about meeting the needs of this very, still very, big group of people (she made reference earlier to "a very large group of people that come from a background that has been impoverished in many ways and not necessarily financially but academically impoverished") in fact. That there's this continuous tweaking of the curriculum that goes on."

Trainor (2005) further asserted that her paper aimed to look at "how discourse recruits speakers and convinces them of a point of view or truth" (p.143). This aspect is significant in making sense of Sam's comments. Her historical, social and political experiences may have been incorporated to present a view that the driving force of the curriculum is to address only one section of the South African society, the majority who were disadvantaged and oppressed in the apartheid era. Although Sam displayed an awareness of oppressive discourses in her classroom observation (discussed later), they clearly did not come out in some aspects of her interviews.

The findings of Alexander, *et al*., (2010) noted that teachers shape their teaching styles on the ways that they have been taught. This idea coupled with Trainor's assertion that people construct "fixed notions of social reality" both influence how people make sense of the world (p. 158). Sam interpreted the political aspect of social justice in the NCS in a rather narrow way. To her it meant the curriculum had to ensure access to students who were previously marginalised through the apartheid curriculum. From Sam's perspective, the social justice imperative was intended to create an inclusive curriculum to meet the needs of a specific group of previously disadvantaged learners. Thus far, she does not understand that the key political imperative of social justice education is to interrogate the inequities within institutional and social practices. She did concede that her perspectives were likely to be limited owing to the fact that her teaching experience has been solely at her present school – a well-resourced school that values meritocracy and high academic achievement.

Anti-racist education would interrogate structures of power and inequities within institutional and social practices that produce oppression (Jackson, 2004). According to Short and Carrington (1992) the key way in which this can be achieved is through a politicisation of curriculum and instruction. This suggests that educational institutions and teachers would have to be involved in political issues. A teacher committed to a critical multicultural or anti racist education would have to teach about structural, economic, and social roots of inequality. This would be at the centre of the curriculum rather than at the periphery. Schoorman and Bogotch (2010) argue that "efforts must be made to present social justice as an integral part of the 'ordinary' efforts of 'everyday' educators" (p. 83).

Sam did not understand power or agency as constructs of social justice. Emancipation or "critical consciousness" (Freire, 1970) is an integral part of critical pedagogy and social justice. However, the careful deconstruction and understanding of her world view may allow her to take more risks in embarking on a social justice approach within her pedagogical practise (Trainor, 2005).

The following section delves into the embedded assumptions and pedagogical practices of this teacher. It formed part of the second phase and the second and third level of analysis described in the research methodology chapter.

4.3 Embedded discourses in pedagogical practices

Carlson (2007) identified three discourses that influenced how the teacher participant in the study put into practice her conception of teaching for social justice. Using a similar methodology (explained in Chapter 3), I was able to identify four discourses that have emerged from the data: the discourse of academic excellence; the discourse of inclusivity and diversity; the discourse of affirmation and validation and; the discourse of critical thinking. These discourses provided a map of Sam's frame of reference in describing her pedagogical practise. Further, they lent insight into how Sam conceptualises a social justice approach to teaching. The discourses were also not "discrete" (Carlson, 2007, p. 9). Carlson (2007) cited Gee (1996) to explain how different parts of the data are embedded in each other. For example, many of the topics that were categorised under the discourse of academic excellence were also used to explain the discourse of critical learning.

This section will discuss each of these discourses by firstly explaining how they emerged in the data analysis. Secondly, I make links to critical theory and critical discourse analysis to make sense of these discourses and Sam's social construction of her reality. Finally, I examine how these discourses reflect an understanding of social justice in the curriculum.

4.3.1 The discourse of academic excellence

The school that Sam teaches in has a high academic focus. This ethos is reflected in her teaching philosophy as well. When asked to describe the context of the school, Sam responds:

"I would describe the school's context as one that fosters an appreciation for learning, for academics. There is quite a lot of pressure put on learners to achieve well what with the recognition of academic merits, and awards and colours, and what not. So these are role models to which they aspire…Teachers themselves here are genuinely motivated, well-educated. Being driven individuals they place their own pressures on the children to do well…So overall, I think academics is highly valued."

The discourse of academic excellence seems to be embedded in her view of her pedagogical practice. The lesson I observed, for example, was clearly focused on the content that needed to be covered for Grade 12. Although she would be dealing

with oppressive discourses, she was explicit that her aims would be on the examinable text which was *Othello* by William Shakespeare. In terms of encouraging learners to be socially aware, Sam made many references to these issues being discussed or left to be done during oral work or class discussions. She mentioned the difficulty in time-constraints where discussions like those observed during the classroom observation could not be done as often. Her responses seemed to indicate that social justice issues are not central to the curriculum and may disrupt the time frames of the academic curriculum.

Sam places great emphasis on remediation and scaffolded-learning to assist the weaker learners. She mentioned the school reading programme and other techniques that she felt assisted learners in improving their skills. Reading seemed to be an important part of the curriculum as she often made references to the weaker learners not being exposed to the love of reading at an early age.

Her biographical account of herself revealed that her mother was very involved in the home-schooling of her children. This aspect, along with her admission that she has a love for writing and poetry, and the academic ethos of the school, may have influenced her high priority on high academic achievement for her learners.

In terms of social justice in the curriculum, placing a high value on academic success for *all* learners is a social justice issue. Hirsh and Hord (2010) asserted that the important link between social justice and academic learning cannot be negated. However, these scholars point out that high academic achievement alone is not a clear indicator that inequities are addressed. They use the example of so-called remedial programmes in schools. A skilled teacher may believe that remediation in the form of decreasing the pace of learning for weaker learners, may be beneficial. However, based on previous research the thinking is that acceleration may have a greater impact. Hirsh and Hord (2010) concluded that from a critical theory perspective, success should not only be determined by academic achievement but also by a greater sense of societal issues.

Like Sam, many teachers construct teaching styles on the basis of their social experiences (Alexander, *et. al*., 2010). However, researchers argue that engaging with what forms one's personal experiences (Trainor, 2005; Carlson, 2007) enables

teachers to merge a social justice discourse into their pedagogical practise more easily. This is so because they are able to construct and deconstruct aspects of the self.

4.3.2 The discourse of inclusivity and diversity

The discourse of inclusivity and diversity was the one that most informed Sam's conceptualisation of social justice. Sam's classroom consisted of 33 female learners from various race groups, cultural backgrounds and beliefs. The layout of the classroom was such that girls were arranged in groups. The group activity that learners were given was structured by Sam so that each learner had a role in the task. Sam explained that she made a concerted effort to integrate diverse learners within her groups. Her aim was to teach tolerance, empathy and sharing.

Sam did demonstrate her awareness of inclusivity and diversity in her classroom. Not only did she affirm learners (which will be discussed in the next discourse) but she had made direct reference to learners bringing their own experiences to bear on literary texts. She included an example of a text choice that she made for Grade 8 which is a book titled *Someone called Lindiwe* (Smith, 2003). The book deals with the issue of identity as a young girl was brought up as a Zulu, only later to discover she was stolen by her mother from a Coloured family. Sam saw the relevance in the book in allowing learners to acknowledge who they were as she believed that *"it is important for people to think of that question very closely and just in terms of their character trait, traditions, religions…"*

Learner participation was encouraged as identified by the comments made during her interview and during the lesson observation. Learners appreciated this inclusive ethos and culture in the classroom and actively engaged in the discussion and in sharing their personal experiences. For example, the following interaction was observed during the classroom observation:

Learner: *I watched a soccer game the other day and the referee was a woman. My dad said that it was completely wrong for a woman to referee a professional male soccer game.*

Sam: *And how did you feel about that?*

Gill: *Well I said there was nothing wrong. We still have the same qualifications as a male ref – there's nothing wrong with it. They say that something went wrong in the game because of the woman.*

Sam: *And you see that's quite an interesting example because it shows a generational difference. So even though, like what you guys were saying about those values being transmitted to children, in fact, you know each generation is responsible for themselves. Each individual is responsible for their own thoughts and beliefs as well. I think it shows strength that you were able to deal with that.*

The above interaction captures Sam's philosophy in that it was important for her to affirm learner perspectives regarding social issues. However, I did find that Sam held back when the discussion required a more in-depth interrogation of the power dynamics in communities and society. In the context of critical pedagogy, delving into oppressive discourses would require an interrogation of the discourse of gender by encouraging learners not only to identify the oppression but interrogate its maintenance in society. Power and ideology are also key constructs when delving into oppressive discourses (Foucault and Gordon, 1980). For example, the learner had the courage not only to challenge her father on the issue but to mention it to her class and teacher. Hence, she felt comfortable to share that story with them. However, when asked how she dealt with her father's comments, she retaliated with a response ("there was nothing wrong with it") that seemed to lack depth of argument. Perhaps her construction of the discourse of gender needed to be interrogated and explored. This would possibly have given her the voice to be able to construct a dialogue for her to be confident to oppose such issues actively.

According to Trainor (2005), "as with individualism, assertions about the unchanging nature of the social world (manifest in such statements as "that's just the way people are," or "that's the way it's always been") rationalised an unequal status quo by implying that injustice is merely part of nature, and not amenable to critique, intervention, or change" (p 158). In the above interaction, accepting the situation as a generational issue may be viewed as maintaining the status quo as explained by Trainor (2005). Further, Sam implies that individual behaviour is responsible for such

gender oppression. Sam's intention may be to affirm the learner for challenging her father's assumption but she had not adequately addressed the construction of gender as an oppressive discourse. Once again, the danger of adopting a purely inclusive approach may be a barrier to empowering learners to challenge societal injustices related to oppression, from a more critical perspective.

In my analysis of the data related to this discourse, I did identify a tension and contradiction with regard to Sam's construction of 'weaker learners'. Sam presented the idea that 'weaker learners' are in need of 'remediation' or 'remediation programmes', that they are "intellectually average or below possibly"; and that there are 'intelligent learners' and 'weaker learners'. This may be criticised by proponents of inclusive education (Barton, 1995; Holt, 2004; Sayed, 2003; Slee, 1996; 2006). The argument would be that constructing learners in a deficit-oriented manner is problematic as it tends to pathologise certain groups of learners in a class or school. Internationally, studies have shown that such thinking has led to exclusionary school practices and the lowering of expectations for certain groups of learners (for example, Holt, 2004; Ngcobo and Muthukrishna, 2011; Swanson, 2006). In South Africa in particular, students' schooling histories and systemic factors may be responsible for their learning difficulties so the focus should be on limitations in the system and not solely on deficits within learners. However, the paradox is that the above constructions do not seem to impact on Sam's commitment to teaching all learners in her class. Further Sam mentioned that most of the learners who are under-achieving come from the poorer white families that are part of the school context. It is laudable that Sam provides additional curriculum support outside the formal teaching schedule for learners who have difficulties in learning. She explains, *"...you know you are wanting to keep the intelligent learner engaged, and yet not leave the weak learner behind."*

4.3.3 The discourse of affirmation and validation

The data analysis revealed that Sam's pedagogical practice is highly influenced by the discourse of affirmation and validation. Sam recounted two important aspects of her biography that seem to impact on the way she perceives herself and 'behaves' in her practice. If discourse is shaped by the participant and

discourse shapes the participant, as postulated by Johnstone (2002), then Sam's experiences must influence her way of being. Sam changed her religious beliefs by her own choice about twelve years ago. She also mentioned that her youngest child had learning difficulties which made her recognise the need to be patient with academically weaker children. These two life experiences seemed closely related to Sam's discourse of inclusivity (discussed above) and Sam's discourse of affirmation and validation. Creating an inclusive culture and ethos in her classroom and the affirmation and validation of all learners were her priority in terms of social justice goals.

Sam mentioned that she did not particularly enjoy her own schooling experiences as a learner and battled with her self-esteem. The data analysed from the classroom interactions with learners and her interview transcripts made many references to validation in the form of acknowledging learners and affirming their responses. As part of her response to my question on whether she has ever specifically implemented a social justice approach, Sam said:

"I think that I explicitly validate learners' experiences or their beliefs about things. Even if I think that is a ludicrous thing they would never know that I thought that because my intention is to validate them. And I think I am able to let them go away feeling good about their own understanding of things."

According to Burbules and Berk (as cited in Popkewitz and Fendler, 1999), Freire focused, not only on the individual's self-esteem, but on the adoption of a collective self-esteem as well. According to Freire, this collective identity would force one to not only change oneself but the circumstances of a group as well. This collective sense of self-esteem could also be used to explain the learner's response to her father regarding women referees in the previous sub-section. The learner did not challenge her father's viewpoint because she obviously felt that he was entitled to it. Sam did not take the discussion further. Sam's interactions may therefore boost self-esteem in individual learners but may need to be extended if she would like to adopt a critical classroom pedagogy.

This discourse of affirmation and validation has shed light not only on how discourses are shaped by the social constructions of people's realities but are also

influenced by the interactions and engagements we have with others. This dialectical process by which discourse is formed is an intricate dance which teachers need to be highly aware of in order to inspire themselves and learners to become critical agents of change.

4.3.4 The discourse of critical thinking

"It comes in two forms. If thinking is disciplined to serve the interest of a particular individual or group, to the exclusion of other relevant persons and groups . . . it is sophistic or weak-sense critical thinking. If the thinking is disciplined to take into account the interests of diverse persons or groups, it is fair-minded or strong-sense critical thinking." (Paul, 1990, p 4).

The above quote by Richard W. Paul captures the strong sense of awareness that Sam had with regard to recognising the diversity of cultures and people in her classroom. She referred to many instances of inclusivity and affirmation in the data (as mentioned above) which suggests that she in fact does "*take into account the interests of diverse persons or groups*". These aspects and the following references suggest that her pedagogical practise incorporates a discourse of critical thinking.

"In going through model answers, for example, I make them look at word choice and we will frequently discuss the connotations of words in terms of their positive or negative meaning."

"I believe skills, values and attitude are all important. I'm often aware of trying to get learners to think outside their box – probably more in terms of their personal development than on the broader social level though."

"Critical thinking involves learners <u>deciding for themselves the rights and wrongs</u>, the pros and cons, the relative validity of an argument and stance. Being aware that they are making a conscious choice about their own view on the issue is how I would define "critical consciousness". Learners achieve this through no other way than practise. Some learners enter the classroom already being encouraged through practise at home to think critically; others require the kind of supportive activities and discussions they are exposed to at school in order to begin thinking this way.

Critical thinking is something I emphasise, telling learners they must not automatically believe what they are told – whether it be something I tell them, something on the news report, or even something that has been culturally determined as the "right" way of understanding something. Having made personal choices myself in this way – going against the grain of what is commonly accepted, has made this a priority for me. People must think for themselves and not be sheepish."

Sam clearly understood and incorporated this understanding of critical thinking in her teaching methodology. The classroom observation indicated that she encouraged learners to isolate key themes from the text and apply them to their own lives. For example, in the lesson observed, learners were given selected extracts from William Shakespeare's *Othello*. Each group was required to present a summary of the plot, role play the extract and then relate the extract to some issue in South Africa. From this one can see that Sam had thought through the dynamics of the lesson and how applied knowledge would be constructed for learners to identify with the text. Sam admitted to me that she planned the lesson specifically based on teaching for social justice. Although this provided a context for the lesson, her interactions with her learners and her questioning indicated a teaching style that encouraged critical thinking. Sam's view of critical thinking appeared to espouse to the responsibility of the individual to utilise the information to make 'conscious' choices about the world. In some ways, this would fit in to social justice but by Sam's own admission, the focus is more on the personal rather than the "broader social context". Further evidence of this can be seen from the following classroom observation.

Learner: *On that topic, Mrs Harris. Like in the Zulu culture as soon as you get married to your husband, he thinks he owns you just because he paid lobola for you.*

Sam: *That's such a good point. Can you see how it relates to the play?*

Learner: *Ya. It does.*

Sam: *Can you see how it relates to the play because of the way in which Brabantio, Desdemona's father, like he believes he owns her? He even*

talks about her being stolen as if she is some kind of possession. That's a good point! Somebody else had their hand up.

Sam drew on the learner's existing knowledge to guide an understanding of the text. She mentioned during her interview that validating learners' cultural experiences are important to her classroom pedagogy. Another key strategy that Sam claimed to use is scaffolding. Lawson noted that "according to Vygotsky, "social interaction plays a fundamental role in the development of cognition," and social activity—of which scaffolding is certainly an example— is crucial to a child's development as a learner (Kearsely, 2002)." (2002, p. 9). To Sam, understanding the writing process and developing the skills to address content in English is valued. She admitted her love for writing and poetry. Further, the discourse of academic excellence mentioned above may contribute to her ensuring that learners are well-prepared for the final matriculation examination. Sam mentions that:

"Written work is more formalized, as I do encourage them to think about what is the commonly accepted view. Ultimately a marker is going to accept or reject what they (the learners) have written."

At this point, a distinction must be made between critical thinking and social justice imperatives. Although the two are related in terms of encouraging people to engage with discourse and texts on an in-depth level, developing critical thinking does not necessarily lead to critical consciousness (which is more closely related to social justice). Freire's (1970) view of critical consciousness is the ability to recognise oppression within social, political and economical contexts and *to take action* against such oppression. Hence, critical consciousness must lead to a sense of responsibility pertaining to the broader society and the will to act against oppressive issues. The study suggests that the teacher did not make the shift from critical thinking to developing a critical consciousness in learners.

4.4 Summary

This chapter firstly presented the teacher's understanding of the concept of social justice. The study found that the teacher's conceptualisation of social justice

imperatives in the curriculum was rather narrow. Her view was that the aim of the NCS from a social justice perspective was to ensure learner centredness, responsiveness and diversity in the learner population and to redress the injustices in education of the past political regime. Her understandings can be described as linked to traditional multicultural education. Further, four discourses were identified as embedded in this teacher's pedagogical practice. These discourses were the discourse of academic excellence; the discourse of inclusivity and diversity; the discourse of affirmation and validation; and the discourse of critical thinking. It was noted that the discourses were not distinct but overlapped and together framed the teacher's 'manner' of teaching. An interpretation was attempted on what shaped these discourses and how they impacted on the teacher's classroom practice. These findings lent insight into the complexities of teaching with a social justice agenda in mind.

CHAPTER FIVE

CONCLUSION

5.1 Introduction

This chapter presents a brief overview of the study presented in this dissertation. It will summarise key issues the study raises, and discuss the implications of this study. It also attempts to identify further areas for research. Finally, my personal reflections will be shared.

5.2 Implications of this study

The aim of this research was to identify the embedded assumptions and pedagogical practices of a secondary school teacher and how these assumptions impacted on teaching for social justice within the language curriculum. The findings firstly attempted to understand this teacher's conceptualisation of social justice and then secondly, highlighted a number of discourses that frame this teacher's pedagogical practice.

The findings revealed that the concept of social justice is built very strongly on the teacher's understanding of self and her social reality. Further, this teacher did not explicitly acknowledge social justice as a curriculum imperative. Her conceptualisation was framed by what she had learnt as a student teacher; her own beliefs about teaching and learning and, what she perceived as government's way of addressing the past inequities that impacted on South African society. As argued in Chapter 4, Sam's beliefs and pedagogical practices reflected a rather traditional multicultural approach with a focus on what would be considered as 'surface culture' (Grant and Sleeter, 1997; Slee, 2006). She prioritised learner-centredness, high academic achievement, affirmed and valued the learners' cultural and social backgrounds and took forward the vision of a 'rainbow nation'. By so doing, Sam created an inclusive classroom culture and ethos. Her discourse of affirmation and validation as well as the discourse of inclusivity and diversity suggested that Sam was aware of her role in building learners' trust, self-confidence and self-esteem. Her

classroom was a safe place for learners to express their feelings about various issues in society.

However, the findings suggest that the teacher did not make the shift to a critical perspective as evident in debates emanating from anti-racism and critical multiculturalism. Such a perspective would foreground, for example, the unequal distribution of power within and between different groups, and the key political imperative of social justice education which is to interrogate the inequities within institutional and social practices. A passive stance with respect to addressing oppressive issues may only develop learners' identification with them, but may not provide them with the necessary linguistic skills to examine and engage with oppression. However, the teacher's conceptualisations cannot be disputed as they relate to her own social reality. This serves to highlight just how broad and elusive the term 'social justice' is, and the complexities of curriculum interpretation.

Teacher education programmes need to expose teachers to debates drawn from anti-racism and critical multiculturalism. This could enable teachers to become critically conscious and examine oppressive discourses in society. Further, they would understand how education can impact on developing a 'global citizen' with an individual and collective value system. To do this, teachers need to engage with their personal discourses and embedded assumptions about their pedagogical practice. This reflexive process can only serve to make them more aware of their highly influential role in the classroom. Carlson (2007) identified how easy it is for a teacher to say that she is espousing to a social justice methodology but assimilate oppressed learners into the dominant culture instead. Mere thoughts, actions, gestures and statements speak volumes in a classroom and lend insight into many hidden understandings that teachers may have about the world. Trainor (2005) highlighted this in her work on race.

Carlson offered very specific ways in which teachers could engage in teaching for social justice. He suggests that teacher education programmes need to be viewed as spaces for "complicated conversation" about teaching for social justice where embedded assumptions about teaching can be interrogated, dominant discourses and power relationships can be exposed (p. 18). Carlson therefore highlights, and I concur, that teacher education should prepare students fully to engage with social justice

teaching and should be explicit about addressing discourses of race, class and gender and other forms of diversity in society. Although becoming a critical teacher is a skill that is developed in a teacher, academic knowledge can only serve to enhance teachers' knowledge about an otherwise elusive concept. Teachers' feelings that university language is far from their own was captured in the research of Alexander, *et al*., (2010) who found that teachers felt that certain terms (such as social justice) were used in universities and not relevant for schooling contexts. Perhaps bridging this gap between academic discourse and the teaching profession might address feelings of inadequacy that teachers feel in this regard and give them confidence to engage with otherwise elusive concepts.

The South African context is a unique context. Much research has been done in many western countries concerning social justice teaching but the research here appears to be thin as we focus on addressing curriculum needs. Also, past sensitivities about race and prejudice in this country mean that people feel the need to be 'politically correct'. This has possibly led to people being afraid to engage with racial discourse openly. They revert to adopting more neutral and de-politicised notions of inclusivity, empathy and tolerance. From a critical perspective, this stance does not serve to challenge oppression. In effect, a sense of complacency may develop.

My view is that teachers like Sam have the potential to engage critically with oppression and empower students to do the same. In truth, Giroux (1988) and Freire (1970) acknowledged the "possibility" and "hope" for teachers to become "public intellectuals". A teacher like Sam who appeared to be passionate about education and learning would be able to reflect on her assumptions and discourses and develop new strategies and ideas to inform her teaching around issues of social justice. Trainor (2005) encourages us to recognise "the complexities of language, politics, and emotions that inhere when a student approaches a text" (p. 162). She too asserts that a teacher training that advocates guidance for teachers in understanding and interpreting discourse, even using CDA to uncover racism, and learning how to identify the appeal that racist discourse holds for those who dominate, can be beneficial in addressing these issues through classroom pedagogy.

Finally, an article by Muthukrishna and Schlüter (2011) discussed the need for school leaders to be more engaged and in a sense, proactive about social justice

issues. These researchers suggest the key to transformation is school leadership. They argue for a new vision for schools which is articulated very succinctly in the quote below:

"Transformative leadership should be concerned with issues of equity, diversity, social justice, inclusion and oppression. In other words, leaders need to examine how education can serve to create a more democratic and socially just society. Schools should be moral communities, and leaders should inspire teachers and students to meet the goals of social justice and themselves become socially just citizens" (p. 8).

Leaders are able to have a great impact on the school environment because of their positions of power and their contact with all members of the school environment. School managers need to build the capacity of teachers and learners to be socially and globally aware. They could do this by offering support, emulating a concern for concepts of justice within school structures and developing social justice concerns as part of the ethos of the school. For example, school assemblies are one way to make learners and teachers aware of the school's vision and goals. Critical discourse asserts that power has the potential to perpetuate disparities. The inverse should thus be true. Leaders can assist in constructing new positive discourses in schools rather than maintaining systems that may appear to work but fail to address the needs of the larger community.

The abovementioned aspects dealt with the implications for the study. However, it is important to recognise the limitations of this study as well. This will be discussed in the next section.

5.3 Limitations of the Study

The study utilised ethnographic tools for data collection, however, ideally an ethnographic study is strengthened by the length of the observation and a variety of data collection methods. Ideally, a richer context of the participant's teacher pedagogy could be obtained if we observed as many lessons as possible over a variety of learning areas within the subject. Further, learner interviews could have reaffirmed some of the assumptions we have made in terms of classroom pedagogy. Learners could present tasks, projects and homework assignments to form part of the data

collection process. Studies discussed in the literature review and research methodology chapter suggested that learners do have an impact on the way curriculum is received by those for whom it is intended. The present study was limited in scope in that it examined how one teacher understood the social justice imperatives in the curriculum, what shaped this understanding, and how it impacted on her pedagogical practices. Hence, it would be beneficial, but was not within the scope of this study, to engage with learner discourse as well.

Further, social justice is a contested concept with many definitions. Critical theory and critical work are also contentious because of their 'critical' nature. People are not eager to reveal their prejudices and stereotypes nor are they keen to participate in research of this nature. Having said this, Sam is admired for her honesty and willingness to participate in this study. She recognised the need for teachers to develop and reflect on their practise, creating a sense of hope and optimism for the teaching fraternity. In this sense, reflective teachers have an immense potential to develop in their profession and critical researchers should not shy away from engaging with them on this level. However, a level of respect, sincerity and honesty must be established by both researcher and participants at the outset.

Finally, if one considers that discourses are shaped by our social interactions, then the school environment has a strong impact on the teacher's beliefs and pedagogical practices. Ideally a study of this nature could be extended to explore teachers' pedagogies across different learning areas and diverse school contexts. Bearing in mind that this study involved a teacher in a fairly affluent urban school, teachers from other contexts may have different issues to deal with. Hence their discourses of social justice may be framed differently. I have shown from the research methodology that discourses are framed by people's social reality. This is a crucial consideration if one is to make informed changes to enhance critical work. This would also enable us to present a fuller picture of the South African teacher and strengthen the assumptions being made about them as individuals, their pedagogical practices and their schooling contexts.

The next section deals with my reflections on this study.

5.4 Researcher reflections

As a researcher within the critical paradigm, one would be misled to believe that one is completely uninvolved or neutral. The research delves into deep-rooted issues such as race, class and gender and thus compels one to engage with them on a highly personal and sometimes uncomfortable level. As a teacher myself, I found that embarking on this research journey has forced me to be more reflective and reflexive on particular aspects of my teaching, especially concerning a subject that may lend itself to issues of oppression.

Social justice is such a broad term, packed with personal references for defining it, that it would be amiss, as a teacher, not to understand one's own historical, social and economical narratives, in order to connect with teaching for social justice. Again, teacher education and professional development needs to be aware of this. Bearing in mind that my interrogation of a social justice discourse began at Masters Level of my studies; are we doing enough at grassroots level for younger and eager-minded teachers who are just entering the profession? Further, what support is being given at schools by leaders to encourage teachers to go against the grain? If we acknowledge that critical pedagogy is challenging at best, what can we do in education to assist teachers in meeting those challenges? How do we respect and tolerate, without perpetuating oppression by being too accepting? These are some of the questions that researchers and teachers can engage in.

My inspiration for this study has always been my convictions. Although I am part of a system that at times controls my actions, my thoughts are big enough to know what is morally right and wrong. I conclude this chapter with the words of Mahatma Gandhi who demonstrated that no system is unalterable and that we should not become passive in our joy for educating children beyond reading, writing and arithmetic.

> *You assist an evil system most effectively by obeying its orders and decrees. An evil system never deserves such allegiance. Allegiance to it means partaking of the evil. A good person will resist an evil system with his or her whole soul.*
>
> ***~ Mahatma Gandhi (1961, p 238)***

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APPENDIX "A"

INTERVIEW SCHEDULE – INITIAL INTERVIEW (Semi-structured Interview)

1. Biographical details
2. How would you describe the schooling context?
3. What do you consider to be the pressing needs of the school and how do you see your role in meeting those needs?
4. Do you think this school prepares learners for the South African context outside of school and in the broader society?
5. What do you consider to be the key aims of the curriculum?
6. What do you understand by teaching for social justice?
7. How has the concept of social justice impacted on your teaching practice?
8. Have you specifically implemented a social justice approach to teaching in your classroom?
9. What are the things that you think about in terms of lesson planning that incorporate social justice?
10. As an English teacher, what do you consider to be your role in delivering the curriculum?
11. Do you consider yourself to be an 'agent of change' in the classroom? Why or why not?
12. What inspires your teaching practice – personally and professionally?
13. Do you feel that teachers are adequately prepared to deliver the broad aims of curriculum?
14. How or in what way does your classroom reflect the broad aims of curriculum?
15. Explain your considerations and thoughts before and after you plan your lesson?
16. How does your life experience impact on your classroom pedagogy?

SECOND INTERVIEW (Semi-structured Interview)

- What is your teaching philosophy?

- The following is an extract from the NCS 2012. What does each of these extracts mean to you and how do you think you interpret these statements in your classroom practice?

"The National Curriculum Statement Grades R - 12 is based on the following principles:

 Social transformation: ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of the population;

 Active and critical learning: encouraging an active and critical approach to learning, rather than rote and uncritical learning of given truths"

"use language as a means for critical and creative thinking; for expressing their opinions on ethical issues and values; for interacting critically with a wide range of texts; for challenging the perspectives, values and power relations embedded in texts; and for reading texts for various purposes, such as enjoyment, research, and critique."

"The adoption of the Constitution of the Republic of South Africa (Act 108 of 1996) provided a basis for curriculum transformation and development in South Africa. The Preamble states that the aims of the Constitution are to: heal the divisions of the past and establish a society based on democratic values, **social justice** and fundamental human rights;"

- Tell me about learner diversity in your class? How do you teach to take this into account?
- What world 'out there' do you think you are preparing learners for? In other words, how do you see the world 'out there'?
- Do you think that the texts that learners do enrich their social awareness? Explain.

- How that you have a better understanding of social justice imperatives in the NCS – how would you (or do you) teach to address these imperatives in your lessons? Guide me through some of text choices and lesson choices you make.
- What can teachers do to address social justice issues in the classroom?
- Provide a brief reflection on the lesson that I observed. What were some of the key issues you think learners identified with? How do you incorporate these issues into your teaching? What would you do in a follow-up lesson? What worked well (or not so well) about the lesson?
- What do you understand by critical thinking and critical consciousness? How do learners achieve that?
- Do you think that issues of oppression like race, class and gender are relevant to the curriculum? In what way?
- Do you think that your 'identity' (as a person) filters through in your classroom practise? To what extent?
- Additional thoughts?

APPENDIX "B"

UNIVERSITY OF
KWAZULU-NATAL

RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL : ximbap@ukzn.ac.za

23 MARCH 2007

MS. R GOVENDER (972125618)
EDUCATION & DEVELOPMENT

Dear Ms. Govender

ETHICAL CLEARANCE APPROVAL NUMBER: HSS/0105/07M

I wish to confirm that ethical clearance has been granted for the following project:

"A critical discourse analysis of current English language curriculum change and pedagogical practice in public high schools in KwaZulu-Natal"

Yours faithfully

PXimba
.....
MS. PHUMELELE XIMBA
RESEARCH OFFICE

cc. Faculty Research Office (Derek Buchler)
cc. Supervisor (Ms. S Sader)

2007 -03- 2 7

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville